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THE
CHURCHMAN'S READY REFERENCE

The Churchman's Ready Reference

By the

Rev. Alexander C. Haverstick

With Introduction by the

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Bishop of Delaware

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THE
CHURCHMAN'S READY REFERENCE

THE author of the following treatise has asked me to write an introduction, which I am the more ready to do because of having had opportunity of examining it quite thoroughly.

A glance at the Table of Contents will show what a wide range of topics is covered, yet all these topics are very interesting, and many of them are of the very first importance.

The manner of treatment and the style of composition will, I think, insure the attention of the reader throughout, and the earnest Churchman will find here, in concise form, what it would take him a long time to find elsewhere.

While the honest effort to be impartial and fair is evident, there is no ambiguity nor cowardice as to what the author believes to be the truth, both in doctrine and in history. In the main, I judge that his statements and opinions will be generally recognized as those which all Catholic-minded readers can readily and safely accept. And in instances where they may not altogether agree with him his views will, I think, be found to be quite

compatible with the proper latitude allowed by the Church, as to things not essential.

Much of the dissent and confusion of the spiritual world to-day may be attributed to ignorance and consequent prejudice. Any attempt, therefore, to dispel this ignorance, and to furnish reliable information concerning the tenets of Christianity, and the history of the Catholic Church, ought to be gladly and even thankfully received.

The work before us is an earnest and reliable effort in that direction, and is thus entitled to a hearty God-speed from all that desire the consummation of the Divine will, as to the unity and salvation of the children of men.

(Signed) Leighton Coleman.

Bishopstead, Wilmington, Delaware.

CHAPTER I

EVIDENCES OF CHRISTIANITY

The Religious Faculty

THE natural yearnings of man, either for intercommunion with a Being external and superior to himself, or for temporal benefit, have found expression in many ways. Fetichism, polytheism, superstition, or true spiritual culture, have grown out of this faculty of the mind. It has only been the fool who "has said in his heart there is no God" (Ps. xiv). True, "No man hath seen God at any time" (John i. 18), yet, "the heavens declare the glory of God, and the firmament showeth His handiwork" (Ps. xix. 1). The old illustration of Paley's *Natural Religion* is apt. A man finds a watch in a field; he knows it was not made by chance, that only a designer with a design could construct all its parts to keep correct time. In the same way the constant and regular motion of the sun and its planets through the heavens, the immensity of their orbits, the appearances of comets, the distances to the far-off celestial bodies beyond which infinite space extends, are

proofs of the Great Designer of the universe. Nor is this evidence of design lessened by reason of the long ages that have been used in producing the things that we see upon the earth—even ourselves. God worked as it pleased Him, and the study of how He created the world and all that is in it grows in entrancing interest as we learn more and more of the many stages in creation.

God the First Cause

On earth we have the marvellous relations between animal and vegetable life, the adaptation of all their parts to exist, the gradations and multitude of forms, and, lastly, man with his gigantic intellect. None of these came by chance. The same simple yet complex laws of nature, as gravity or chemical action, alike affect the most distant planet, or the smallest microscopical insect. All science teaches a "First Great Cause," to inaugurate law and create matter.

Attributes of God

When we consider the unity of the universe, the harmony of all the parts, the power to perform and to contrive, we attribute to the great Creator omniscience, omnipresence and infinite spirituality, including, of course, eternity and self-existence. He is the One and the great I AM (Ex. iii. 14). To obtain communion with Him is religion.

God Is Good

Again, considering the pleasure which all animals, especially man, find in life, we likewise attribute to the Deity infinite goodness. There may be some apparent contradiction to this thought. Earthquakes imply discord, but as they are produced by the same forces of nature which were essential to form mountains and valleys, give a pleasing variety to the earth's surface, cause the changes of climate, and thus make the globe inhabitable, the discord is only apparent. Fire is useful, though it occasionally consumes houses. Rivers fertilize valleys and sometimes, by overflowing their banks, cause destruction. Winds purify the atmosphere, and cause tornadoes. Gravity holds the various bodies of the universe in harmony and causes a boy to fall from a tree. Pain is a necessity to man. It locates natural disorders. These forces are sometimes attended with evil, and yet from chaos formed the nebulous, obnoxious, gaseous condition of the primitive globe into the beautiful earth.

Life Is a Probation

One consideration grows out of this knowledge of God, that is our relation to Him. His infinite goodness makes Him love truth and virtue. Our highest aim in life is to imitate Him, the Source of Life, and practise these virtues. To prove the immortality of the soul from a knowl-

edge of nature is difficult. We can only infer it. The greatest philosophers unassisted could not positively demonstrate it. Ample illustrations can be found, as the butterfly coming from its cocoon. These are not proofs. All depends upon the facts revealed in the Christian religion. Taking that as true, it is easy to see how rewards and punishments for good and evil, so often amiss in this world, will be finally and properly meted out in the next. Our own conscience tells us concerning our own individual actions. The remorse for secret sins or the gratification at the performance of right, even at the expense of self-interest, condemns or approves our conduct. This world, then, is a state of probation. In the next, we receive our eternal deserts. In this we prepare for that.

Of a Revelation

The very doubt with which we spoke in the last section, concerning the future world, must show us how reasonable it would be for God to make the matter positively known to man. Our knowledge is exceedingly limited. The greatest philosophers and scientists have only been culling a few shells along the sea shore, beyond is the great unfathomable abyss of infinite knowledge. There must be much of it that would be useful, especially concerning life in eternity, if we could obtain it. The fact that very early man neglected the precepts of revelation and fell into idolatry, does not mili-

tate against the idea of its having been given. This but illustrates his ignorance and needs, which he tried to supply from a source of his own choosing, and failed (Job xi. 7).

Christian Revelation the Best

The impossibility of banishing the religious sense from the race has entitled man to the appellation of being a "religious animal." No nation, ancient or modern, has ever been found without a religion in some form. If we were deprived of the power of knowing the truth, we might say a man ought to follow that religion which is best for him. Were this the only question, it would be very easy to solve, for Christianity is undoubtedly the best, teaching the purest morals, the most exalted in its aims, and the preserver of the highest state of civilization. Wipe out Christianity from the fairest portions of the globe, and there is nothing to take its place. The Reign of Terror in France was the result, while Robespierre and Danton were the types of men produced when the experiment was tried.

Of the Truths of Christianity

In this enlightened age and country, the real question for us to know is, what are some of the foundations for the truth of Christianity? Do they not revolve around the person and life of Christ? The question is ever confronting us,

"What think ye of Christ?" (St. Matt. xxii. 42). His unique personality and the perfectness of His character show His superhuman origin. Such a character could not be invented by man. No writer could describe it unless he saw it and came into personal contact with it. He Himself was entirely unconscious of sin. He claimed to be sinless. He is never charged with any sin. His enemies said, "I find no fault in this man." "Truly this was a righteous man." Then we have His perfect humility in conjunction with His amazing pretensions. "I am the Light of the world." "I and the Father are One." "Before Abraham was I am." "I am the Resurrection and the Life." Yet He was the lowliest of men. His teaching was unique. "Never man spake like this man." He instituted a kingdom which He said was to be world-wide and to last through the ages. This was to be accomplished not by sword or battle, but by the "foolishness of preaching." He selected "unlearned and ignorant men" to execute His plans, and they succeeded. No philosopher or sage ever gave utterance to such lofty ideals as are contained in the Sermon on the Mount. He claimed to be the Son of God, and hence either He must be obeyed and adored, or He is an impostor, with no right to our allegiance or our worship. All the facts in the case, the beauty of His character and majesty of His life, prove His claims just. A

fearful responsibility falls on those who ignore or deny His claims.

Christ's Influence

Christ's influence on men has been transcendent. How they were drawn towards Him during His lifetime! He taught the brotherhood of man. Race and national prejudice fall before His religion. He gave dignity to men by calling them sons of God, and thus laid the foundation of personal liberty. The poor and weak can claim His sympathy. Woman has been elevated as man's helpmeet, not the tool of his passions. Marriage has been sanctified. Slavery wanes under His teaching. Hospitals, orphanages and asylums have been erected. He makes men better and stronger. "Truly this man was the Son of God" (St. Mark xv. 39).

Miracles

For external proof we have the appeal to miracles and prophecies. Miracles are not contrary to law, nor of such a character as to render testimony to them incredulous. God can call a higher law into action. All suspended bodies are drawn by gravity to the earth, but if a loadstone is held over iron filings they are attracted upwards. This illustrates the law of miracles. Leslie's *Short Method with Deists* has laid down four marks to tell a true miracle: 1. That the fact be such as

men's outward senses can judge of; 2. That it be publicly performed in the presence of witnesses; 3. That there be public monuments and actions kept up in memory of it; 4. That such public monuments and actions be established, and commended at the time of the fact. No other miracles except those of Christianity have these attestations. For those of Mahomet, the claim is not made. The so-called ecclesiastical miracles fall below the test. The miracles of Egypt and of the Israelites are thus attested. The Passover was instituted to commemorate the slaying of the firstborn. Aaron's budded rod, the pot of manna and the brazen serpent, were preserved for hundreds of years.

The Resurrection of Christ

Under the Gospel, the Church, the Eucharist, Baptism, the keeping of Easter and Sunday can only be accounted for by the Resurrection of Christ. They existed from the very time the event took place, and are based upon it. It was a fact of which His disciples could be certain. They were not deceived, for He appeared at so many different times, and under so many circumstances to them singly and in groups. They ate with Him, handled Him and talked with Him. They were neither deceivers nor deceived. Paley's *Evidences of Christianity* says: "There is satisfactory evidence that many professing to be original witnesses of the Christian miracles passed their lives in

labors, dangers, sufferings voluntarily undergone, in attestations of the accounts which they delivered, and solely in consequence of their belief of those accounts, and that they also submitted from the same motives to new rules of conduct." He then proceeds to quote from the Gospels that such propositions were foretold, from the Acts of the Apostles and the Epistles that they were actually inflicted, and for corroboration he refers to the Church writers of the day, and also to contemporary heathen authors. As the Apostles were not gainers, but losers, by their course, as they were intelligent, capable of discerning the truth of what they preached, they must have believed it, and on good ground, or they would not willingly have suffered as they did. It is unnecessary to show how Christianity changes a man's life, and consists not in obedience to formal rules but in the development of character. "If ye be risen with Christ, seek those things that are above" (Col. iii. 1). "Like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life" (Rom. vi. 4). The believer who does not is called by the world a hypocrite.

The Prophecies

The prophecies of the Old Testament are in themselves very remarkable. Some were written hundreds of years before fulfilment. Those of Daniel are so explicit, the charge has been made

that they were written several centuries after his death. But that is not altogether satisfactory, for the very latest date which can be ascribed to the book was long before some of the events which he describes happened. The prophecies are very numerous. The most remarkable are those concerning the destruction of Jerusalem, the dispersion of the Jews, the servile condition of Egypt, the fall of Babylon, Nineveh, and Tyre, cities whose sites are desolate wastes.

Had the Gospel never been written, we could read the whole life of Christ in the Prophets; His lineage, priesthood, ministry, the time of His coming, place of His birth, rejection, death, resurrection, and ascension. In many instances the details are very minute, as witness Psalm xxii. and Isaiah liii. In the same way His life was portrayed by types, as Melchizedek, Isaac, Moses, Joshua, the Passover, the brazen serpent, etc. As St. Augustine says, "The New Testament lies latent in the Old, and the Old is made plain in the New."*

The Diffusion of Christianity

The diffusion of Christianity points to a divine origin. The Church rapidly spread among all nations and tribes, notwithstanding the opposition met. The cupidity of the priests of various temples, the prejudice of the Jews, and

* See Chap. III.

the superstition of the Gentiles, could not endure the thought of the new religion. Its moral restraints rather repelled men than invited them. The teaching of the Jewish rabbis, and the learning of heathen philosophers, were arrayed against it. It was not disseminated like Mahometanism, by fire and sword. The preaching of Christ crucified was "to the Jews a stumbling block and to the Greeks foolishness." Persecution did not check the growth. "The blood of the martyrs was the seed of the Church." Account for the rapid and continuous growth as we will, by secondary causes, the primary cause of divine truth and divine origin remains.

Christianity and Science

Christianity and Science have, by some, been thought to be opposed to each other. This is impossible. God has revealed Himself in two books, that of revelation, and that of nature; hence, the two must agree. Discrepancies are apparent, not real. Sometimes we do not understand the language of the Bible in its proper sense. Sometimes assertions of the scientists are false. Prof. Lyell, the noted geologist, said, "In the year 1806 the French Institute enumerated no less than eighty geological theories, which were hostile to the Scripture, but not one of those theories is held to-day." The Bible is not a treatise on astronomy or any

other science. It is a record of facts, a revelation of God's will.

When the geologist concluded that the world was probably millions of years in being formed, it was found that the order of the Creation as given by Moses was the same as that recorded in the strata of the rocks. Commencing with the nebular theory, there is a remarkable agreement to the close of the Mammalian Period. The Hebrew word "day," in Genesis i., stands for an indefinite period of time. "Geology at first seems inconsistent with the authority of the Mosaic record. In time its truths, being found quite irresistible, are admitted, and mankind continue to regard the Scriptures with the same respect as before. So also with other sciences."*

Evolution

Evolution was supposed to upset the very basis upon which Christianity rested. But Genesis i. states the order of development to be the same that evolution does: first vegetation and lower animals, then higher animals, and, last of all, man. The principles of evolution apply to religion; the development of the higher out of the lower, the unfolding of the bud into the blossom. God revealed Himself to man by gradation; first the Unity of the Godhead, then the Trinity. The prophecies

* Vestiges of the Creation.

concerning the Messiah were given by degrees to the Jews. Step by step Christ declared His mission. Spiritual life is represented as the blade, the ear, the full corn. Science teaches us that natural life can only proceed from life.* All spiritual growth is based upon the Incarnation. "He that hath the Son hath life" (I. John. v. 12). Environment in the Church develops that life.

Does God Answer Prayer?

Yes; millions of Christians attest to the fact. Where prayers are unanswered it is because, 1. We do not pray aright (St. James iv. 3); 2. We do not know what we ought to have; 3. God, who has under His providence the whole human race, its present and future, knows sometimes it would not be good to answer our prayers. Hence, all true prayers are offered in the spirit of Christ, "Not My will, but Thine be done." It may be asked, If laws are fixed, how can prayer change the divine order? The human will accomplishes much with the laws of nature, which those laws would not accomplish without the coöperation of that will. The law of gravitation is not vitiated when man derives from it the subordinate laws of hydraulics, nor is any law violated when a ship sails against the wind, or the physician neutralizes a poison. God is free, and His will can surely do

* See Drummond's *Natural Law in the Spiritual World.*

as much as man's. He can control His own laws without breaking them, or He can call a higher law into operation (See page 297).

Difficulties

Men have found difficulties in understanding certain verses and recorded facts of the Bible, but so many books have been written to explain these, one scarcely knows which to suggest. One thing is certain, he who rejects Christianity because he cannot understand all its teachings has much to explain in accounting for its existence, and to decide whether it be from God or man. From a philosophical standpoint, it is easier and more consistent to accept than to reject the Gospel. It is worth remembering that many on their deathbed have repented and accepted its teaching, but no one in the same position ever repented being a Christian.

CHAPTER II

THE BIBLE

THE system of Christianity is enshrined in the Bible, the history, character, and meaning of which we will now examine. It is a collection of sixty-six distinct books, written during a period of 1600 years, the oldest of which was written 3300 years ago, and is probably the oldest book in the world. We say the Bible is inspired, and by that we mean that its contents were communicated to the writers by the Spirit of God, and hence it is God's Word (II. Tim. iii. 16; II. Pet. i. 21; Heb. iv. 12), spoken by human organs of speech, written by human hands, and moulded in some degree by human thought. The individual peculiarities of the writers were not destroyed, but prevented from recording untruth or that which would thwart the purpose of the Divine Inspirer. The writers were trumpets, through which the voice of God sounded.

The Authenticity of the Bible

The Authenticity of the Bible has been proved by the researches of learned men in

the departments of literature, antiquities, and philology. It is substantially the same as that which was originally given to the world. There may be a few interpolations, some numbers may have been inadvertently changed, or dates altered (Hebrew numbers are letters, and greatly resemble each other), but in the main, the text is the same. Of the New Testament, we have early translations, quotations by writers, commentaries, and manuscripts which go back nearly to the days of the apostles. It is more quoted than any other book of that day. Enemies, as Celsus (2nd century), and the jealous divisions of Christendom, have prevented impositions or forgeries. In the case of the Old Testament, there are agreements of versions, existing long before the time of Christ.

Manuscripts

Before the invention of printing, books were written on sheepskin and paper. The original New Testament was written in Greek, the literary language of the world in the days of the apostles. Its Jewish origin is shown by the unconscious use of Hebraisms, thus indicating the first century as the only age when it could have been written. This fact alone denies the assertions of those who assign a later date for the various books. When a new copy was made, the copyist sometimes did the work alone, and sometimes a second party read while the first wrote. In this manner little defects could

easily creep into that particular manuscript, and would appear in all copies made from it. Sometimes a copyist, seeing what he supposed was a flaw, would undertake to correct it, and often mar the whole; or he would write in the margin an explanation, and this in succeeding copies would be embodied in the text. Yet all these variations, numerous as they may appear, are very trifling, not altering the sense. The form of manuscripts was different from modern books. There were no divisions, no punctuations, and very often a line was written as one connected whole, thus: INTHE BEGINNINGWASTHEWORDANDTHEWOR DWASWITHGOD.

In the course of time many manuscripts have been lost, and yet 1,200 exist; some contain the whole of the New Testament, others being lectionaries or gospels only, or other parts. Of these manuscripts, two are referred to the fourth century, one being intact; two to the fifth, along with a number of fragments; seven, with many fragments, to the sixth, and so on. How much better the Bible is authenticated than all other ancient books, as the poems of Homer, or the orations of Cicero, we can see by comparing the above numbers with the scarcity of manuscripts belonging to them. There are only about a half-dozen manuscripts of all classic authors, which date no further back than the sixth century. Not one copy of Homer is preserved which dates beyond the 13th century, and of

Herodotus only sixteen of any age. Yet there are twelve hundred of the New Testament, and the number is constantly being increased by new discoveries.

The Old Testament

The Old Testament is as strongly authenticated as the New. The Samaritan copy is in general agreement with the Hebrew. The Samaritans were bitter enemies of the Jews, during a period of five hundred years before the time of Christ. Each kept a jealous watch that the other should not alter the text. About 300 B. C., a translation was made into the Greek, called the Septuagint, which has helped to preserve the text. The Jews were exceedingly careful to avoid any alterations in their sacred books. They would not permit a single "jot or tittle" to be dropped. One flaw vitiated a whole manuscript. They had the number of lines, words and letters counted, to expedite the discovery of errors.

The Canon

The Old Testament does not contain all the literary productions of the Hebrews. Reference is made to the Book of Jasher (Josh. x. 13), the Book of the Wars of Jehovah (Num. xxi. 14), state papers (I. Kings xxii. 39), and a treatise of Solomon on plants (I. Kings iv. 32, 33). The books we revere are those we term inspired. In the New

Testament they are referred to as "Scripture" (Rom. iv. 3), "Holy Scripture" (II. Tim. ii. 15), "The Law and the Prophets" (St. Matt. vii. 12), or "The Law, Prophets and Psalms" (St. Luke xxiv. 44). After the return from Babylon, Ezra, with the help of what is called the Great Synagogue, composed of priests and devout leaders of the nation, edited the Old Testament as we now have it. The books are said to belong to the *canon,* that is, they come within the *Rule,* or *Measure.*

The Books of the New Testament were, after the death of the apostles, gradually gathered into one whole, although it was not for three hundred years that the matter was finally settled. Some wanted to include in the Canon books which were not authentic or inspired. Heretics wanted to exclude inspired writings which made against their systems. But the Church bore witness to what she had received. Thus the Church and the preservation of the Bible were bound up in one common interest, nor can they be separated, for the Church is the "pillar and ground of the truth" (I. Tim. iii. 15), and the Bible is the "Word of God."

The Preservation of the Bible

Besides the reasons already given why Christianity is true, there are some in favor of the Bible that are independent of any religious system which it supports. Its very preservation was divine. We have seen how accurately the text has been

handed down, more care given to it than to any other book. It, as well as the religion which it teaches, has passed through the fires of persecution. B. C. 170, Antiochus Epiphanes, King of Syria, took Jerusalem, killing over 40,000 Jews, and selling many more into slavery. He ordered that whosoever was found with the Book of the Law should be put to death. He burned every copy he could find. The idolatry to which the Jews were prone, prior to the Babylonian captivity, was calculated to endanger the safety of the books. But God preserved it, and when it became very scarce He guided the king to find a true copy stored in the Temple (II. Kings xxii. 8-10).

During the persecution of Christianity under the Roman emperors, all the sacred books of the Church were demanded. Many timid and lukewarm Christians, to save their lives, delivered them up, and informed on those who possessed them. At one time the Church authorities would have deprived the people of the Bible, and even burned whole editions. To-day, the printing press is kept busy supplying the demand. "So mightily has grown the Word of God and prevailed."

Agreement of the Parts of the Bible

The unity of the Bible is no less remarkable, if we consider the different periods at which it was written, its various writers, and the multiplicity of subjects treated. From Genesis to Revelation,

Christ is the centre around which all else revolves. It ever holds up to view the sinfulness of man, redemption by Christ, the holiness of God and His loving mercy. Moses was learned in all the wisdom of the Egyptians; the apostles were unlearned and ignorant men. Joshua was a military leader; Samuel, a judge; Solomon, a king; Jeremiah, a priest; Daniel, a statesman; St. Luke, a physician; St. Peter, a fisherman; St. Matthew, a tax-gatherer; St. Paul, a Pharisee. They wrote laws, poems, biographies, history, proverbs, and letters, and yet the main design is never overlooked. Truth is everywhere stamped upon the face of their writings. They condemn themselves with astonishing frankness. They do not palliate the crimes of those whom most writers would only present in the best light. Thus Moses speaks of the sins of the patriarchs, of his grandfather, Levi, and of his own shortcomings. The evangelists relate the denial of St. Peter, and the dissension between St. Paul and St. Barnabas.

Agreement of the Bible with History

Wherever the Bible touches the history of other nations it is corroborated. For a long period there were many facts which profane history failed to mention. Within this century scientific men have explored the hieroglyphics of Egypt, the monuments of Moab, Assyria, and Babylon. Ancient coins and relics have been unearthed, and all tend

to verify the Old Testament. These nations were the enemies of the Jews, yet their remains show that our sacred books are true. In the New Testament, we have reference to Roman and Grecian manners, to rulers, as Pilate, Agrippa, and Gallio, all of which are found correct, even in the most minute particulars.*

Internal Evidence

The Bible contains a large number of coincidences which evidently are undesigned, and thus are incidental proofs of the truthfulness of the writers. They are generally written by different persons under different circumstances, thus showing no conclusion.† But what shall we say of the moral effects of the Bible, where its precepts are revered? The horrors of war have been mitigated, polygamy abolished, impure religious rites suppressed, the gladiatorial sports, which sometimes sacrificed twenty thousand lives a month, forbidden. The Bible works not by legislative enactment, but by love. It acts on private and domestic life, as well as on public. It has introduced into the world charitable homes for the orphans and aged, hospitals for the sick, and extended systems for the alleviation of all the woes of man. It exalts humanity, while self-denial and repent-

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* Paley's *Evidences of Christianity*, Chap. VI.

† Paley's *Horae Paulinae*, or Blunt's *Undesigned Coincidences.*

ance are placed above valor, beauty or health. A religion is taught so foreign to man's natural evil propensity, yet so righteous, that we can say this alone shows its divine origin.

The Apocrypha

In complete Bibles there are certain books popularly though not very accurately termed the Apocrypha, bound up between the Old and New Testaments. In Roman Catholic Bibles they are scattered among the other books according to their historic or relative order. They are also found in the ancient Greek version, or Septuagint, but the whole Church has never pronounced them canonical. Some of them are consistent with the tone of the canonical books, and some are true history. There is no clear proof that the Apocrypha is inspired, in fact there is much to show that it probably was not. Besides, we only possess it in a Greek translation, if it were ever written in Hebrew. Article VI. in the Book of Common Prayer says, "And the other books [the Apocrypha] as Hierome* saith, the Church doth read for example of life and instruction of manners, but yet doth it not apply them to establish any doctrine." The Apocrypha was never regarded by the Jews as canonical in the list given by the Babylonian Talmud, Josephus (A.D. 70), or Philo (A.D.

* Hierome or Jerome lived from about 340 to 420 A. D. He translated the Bible into the Latin Vulgate. See page 25.

50). The early Christian Fathers, especially all the great Hebrew scholars, rejected it, as did also many councils, and the whole Eastern Church does to-day. It came into the Church through the Septuagint, but was not regarded as canonical. It was first formally declared to be part of Holy Scripture by the Roman Catholics at the Council of Trent in the sixteenth century. It was never quoted by our Lord or His apostles.

Ancient Versions

The Hebrew characters we now have were not those used by Moses, Samuel, David, or the Prophets. They were introduced among the Jews during the captivity. How great was the difference cannot be exactly determined. Probably it was no more than exists between what we call Old English and our present Roman letters. The first version of the Bible into another language was the Septuagint, and was made about 300 B. C., at the request of Ptolemy Philadelphus, for his Alexandrine library. It was so called because seventy-two* men were employed in the work. The Jews and early Christians believed it was done under the special inspiration of God's Spirit. As the New Testament was written in Greek, the Septuagint is largely used by the apostles in their quotations, even where the version differs from the Hebrew Text.

* The word itself, *Septuagint*, is of Latin derivation, and means *seventy*.

One of the principles of those carrying the Gospel into other lands was to translate for public and private use the Bible, and to give a liturgy in a language understood by the people. The earliest Christian version was the Syriac, a language spoken in that part of Roman Empire of which Antioch was the capital, and where the disciples were first called Christians. It was a dialect similar to that spoken by our Lord in Galilee. The Latin version was very old, and as revised by Jerome about A. D. 400 is known as the Vulgate. For centuries in the Western Church no other version was used. It is now the authorized version of the Church of Rome, being in the language of her liturgy, conciliar acts and papal letters. In modern times, through the instrumentality of Bible societies and missionaries, the Bible has been translated into hundreds of languages and dialects.

The English Bible

The English people have been blessed with various versions of the Bible, even while many authorities in the Church, through ignorance, forbade it. This prohibition was principally brought about by the influence of foreign ecclesiastics, and was never very strong, until the 15th century, and was entirely wiped out in the 16th. Among the earliest was an attempt by Caedmon (A. D. 680) to render the Old Testament into verse. After him the Venerable Bede (A. D. 735) put the Gospels

into the vernacular. King Alfred the Great (A.D. 900) devoted part of his time to translating the Psalms into Anglo-Saxon. In the 14th century, Wicliffe made the first version into English of the whole Bible. He was persecuted, but finally died in peace. The English of those days was very different from ours. At the Reformation, various attempts were made to circulate the Scriptures in translations that the people could understand. These Henry VIII. endeavored to suppress, until at length God touched his heart, and he ordered a copy of the Bible in English to be placed in every parish church, where the people might resort and read. The Psalter of the Prayer Book is in this early translation, and is used because of its harmonious rhythm, making it appropriate for chanting in divine worship. This version was called the Bishops' Bible (1535). The party of the old learning still tried to burn the Book and those either circulating or translating it. During Elizabeth's reign, a version was put forth from Geneva, under Puritan influence. It was for a time very popular. Our present Authorized Version was made under King James I. by the Bishops and Convocation (1607-1611). It is based upon all preceding versions, so that where the language had become dear and familiar to the people no alteration was made, unless the sense required a change. Although entirely the work of the Church of England (Episcopal) it is used by all denominations, except the Ro-

man Catholics, who have one of their own, not so rhythmical nor so accurate, and not well known even among their own people. In the course of nearly three hundred years, the English language has undergone some change. Words are used now in a different sense from what they were then. Thus in St. Matt. vi. 34, the phrase, "Take no thought for the morrow" should be translated "Be not anxious for to-morrow." So a new translation, called the Revised Version, has been made, and in two versions, English and American, is authorized for alternative use in our churches.

Division Into Chapters and Verses

We have already seen how manuscripts were written without any break in the lines. In Jewish times the law was divided into fifty-four parts, so as to provide a lesson for each Sabbath in the Jewish religious year. In later times, Eusebius (4th century) divided the Gospels into ten parts. The division into chapters was made in the 12th century, but not until 1551 was the division of verses introduced. These various divisions are useful for easy reference, but are not of divine authority, and often obscure the sense.

Using the Bible

Using the Bible is a frequent command. Those doing so, like the Bereans (Acts xvii. 11), are commended. Our Lord was ever quoting the

Old Testament. Upon it the apostles based their argument that He is the Christ. How much more profitable must the New Testament be! (II. Tim. iii. 16.) There are three uses of Scripture: 1. To improve our lives by learning the trials, defeats and victories of former saints, and God's promises and warnings to them. 2. To raise the spirit of devotion. 3. For doctrine. Here it is to be remembered that no Scripture is of private interpretation (II. Peter i. 20), and men must beware lest they wrest it to their own destruction (II. Peter iii. 16). The eunuch said he could not understand Scripture unless someone should guide him (Acts viii. 30, 31). To interpret the Bible for one's self, and then set that opinion up against the Church, which Christ instituted to preserve and teach the truth (I. Tim. ii. 15), is to claim divine wisdom, over and above what is meted out to the Church as a whole. "The faith was once delivered unto the saints" (Jude 3). No man may vary from that. If he does, it is not said that his salvation is endangered, though it may be on account of his persistence against God's Church, and his lack of humility; but it is said that he rejects absolute truth, that is, the true faith. The Church bears testimony as to what she held first, and has always held. Hence she, in her universal character, as "the pillar and ground of the truth," is the final arbiter in matters pertaining to the faith. She does not interpret contrary to the Bible, nor declare

that to be of faith which is not distinctly contained in God's Word. The Bible is like the Constitution of the United States. The Church is the supreme court to interpret. If every man interpreted our laws for himself, social anarchy would exist. Where every man interprets the Bible, ecclesiastical anarchy (many denominations) exists (I. Cor. xiv. 26). We, as dutiful children, accept what the Church says, and like the Bereans, search to see if these things are so. We thus harmonize authority and conscience. To yield a blind obedience leads to superstition, to rely solely on reason, to rationalism. The two, obedience and reason combined, make us loyal and contented.

Nicholls' *Help to the Reading of the Bible* will more fully explain the contents of this chapter.

CHAPTER III

THE STORY OF THE BIBLE

THE story of the Bible shows how God has ever had people in the world who, waiting upon His redemption, have looked beyond this life for happiness and reward. The history of the Church to be given in another chapter contains the thread of the narrative to modern times. St. Augustine (420 A. D.) says the New Testament lies concealed in the Old, and the Old is made plain in the New. In this spirit the story is here briefly told.

The Creation

The Book of Genesis opens with an account of the Creation, "In the beginning," as St. John's Gospel (chap. i.) speaks of the Word of God, which was in the beginning, and by whose breath the world was made. This material Creation is but the counterpart of the spiritual creation, by which we receive new hearts. The first thing to accomplish this is light. As God said on the first day, "Let there be light!" He now says to the soul, Let the knowledge of Christ, the Light of the world, shine in the heart.

Our First Parents

The first man was Adam,* made out of the dust of the ground, the *virgin* soil, into whom God breathed the breath of life. His antitype is Christ† (Rom. v. 14), "the last Adam," conceived by the Holy Ghost overshadowing the *Virgin* Mary. Adam was cast into a deep sleep, and from a rib was formed Eve, his wife. When Christ lay in the sleep of death, from His pierced side came forth blood and water, the elements of the two great Sacraments of His Bride, the Church. Adam and Eve were placed in the garden to till it. They could eat of all the trees except the fruit of the tree of knowledge of good and evil. If our first parents had not sinned, death would have been a stranger to man, and possibly all would have been translated like Enoch.

The Temptation

Satan in the form of a serpent tempted Eve, showing her how the forbidden fruit was pleasant to the eye, good for food and to be desired. These are the three lusts mentioned by St. John (I. John ii. 16), of the flesh, of the eye, and the pride of life. Our Lord submitted to three similar tempta-

* For a careful consideration of the Creation narratives in the light of modern science, see F. J. Hall, *Evolution and the Fall.*

† See two books, *Christ in the Law* and *Christ in the Prophets;* small, readable, and inexpensive.

tions in the wilderness, but He resisted them all. Adam and Eve fell, and were driven from the garden with a curse. Man was to earn his bread by the sweat of his brow. In sorrow woman was to bring forth children. But with the curse came a blessing. The seed of the woman should crush the serpent's head, which seed was Christ.

Cain and Abel

The first children born to Adam and Eve were Cain, a tiller of the soil, and Abel, a keeper of sheep. At a time when the two came to worship, Cain brought the fruits of the earth, but Abel, following the directions, evidently given to pre-figure the sacrifice of Christ, brought of his flock. Cain's offering was rejected, and Abel's accepted. Filled with wrath and envy, Cain slew his brother. But as the apostle says, "Abel being dead yet speaketh," a witness of the persecution which righteousness is ever receiving at the hand of wickedness. After this first murder, Cain fled and built a city. He thus indicated how the children of this world seek contentment, but the children of God are "strangers and pilgrims on the earth," and "look for a city which hath foundations, whose builder and maker is God" (Heb. xi. 10). The type of this city of God is the Church, Antediluvian, Patriarchal, Hebrew and Christian, forming one continuous "household of saints."

The Antediluvian Church

The next son born to Adam and Eve was Seth. The descendants of Cain and Seth illustrate the moral division of mankind, "the children of men," and "the sons of God." Among the first descendants of Cain were the thoroughly worldly-minded, as they were the first workers in metals, the inventors of musical instruments, and the first bigamists. On the other hand, among the descendants of Seth were Enoch, who "walked with God," and "he was not, for God took him"; and Noah, who "found grace in the eyes of the Lord."

The Flood

Men continued to grow worse in sin, so God determined to purify the world by a flood. Noah, a "preacher of righteousness," was commanded to build an ark, in which himself and family were saved. In another chapter it will be shown how the ark was a type of the Church, and the flood, of Baptism. Traditions of the flood exist among all nations, and show the universality of the catastrophe. When the waters subsided, Noah came from the ark, and his first act was to build an altar for worship. From his three sons, Shem, Ham, and Japheth, was peopled the whole world. The present state of science, in all its branches, points distinctly to the threefold division of the race in early days.

Babel

As men multiplied, wickedness grew apace. Lest they should again be destroyed by a flood, they built the tower of Babel, to defy God, and reach heaven. The bricks and bitumen used as mortar clearly point to the plain of Babylon as the region, and probably the ruins of the temple of Belus are the remains of this tower. God came down and confounded their speech, and dispersed them over the earth. Just as at Pentecost, the Spirit of God brought peace, not confusion, and men, running together, "heard every man in his own tongue the wonderful works of God." The tenth chapter of Genesis tells how the races of men were divided, and this division is scientifically true, bearing the closest inspection of the philologist and archæologist.

Abraham

God now determined to choose out of the world those who should serve Him. He designated them by outward signs. He called Abraham out of Ur of the Chaldees, where idolatry abounded, to the land of Canaan which He promised to his seed. In the two sons of Abraham, we again have the idea of the children of men and the sons of God. St. Paul uses them as an allegory (Gal. iv. 22-31). For a time Abraham had no children. In accordance with an Eastern custom, his wife, Sarah, gave him her handmaid, Hagar, by whom he had Ishmael.

After this, the sign of Circumcision was given, with the command that every male child, when eight days old, should be brought into covenant with God. Ishmael was the child of bondage, a child of this world, subject to its elements. According to prophecy, his hand was to be against every man, and every man's hand against him. History proves this true. His descendants are the Arabs, and Mahomet, the false prophet, was of his lineage.

Isaac

God promised Sarah, even in her old age, that she should have a son. Thus Isaac became the child of promise, a type of Christ, the promised seed. His typical character is made more evident by Abraham's trial of faith. He was told to take "his son, his only son Isaac," and offer him upon an altar to Jehovah. He obeyed, but before the fatal blow was struck an angel told him not to hurt his son. Thereupon he released Isaac, and, catching a ram, sacrificed it. Here was pre-figured the offering of God's only Son, "who was delivered for our offences, and was raised again for our justification" (Rom. iv. 25).

Jacob and Esau

When Isaac had reached the age of maturity, he took a wife from his mother's family, named Rebekah. She became the mother of two sons, another

illustration of the different careers set before us in the children of men and the sons of God. Their names were Esau, the elder, and Jacob. Esau on one occasion came in from hunting, tired and hungry. He saw Jacob enjoying a mess of pottage, and agreed to sell his birthright for the savory food. The children of this world are ever ready to give up their eternal inheritance for the pleasures of the moment. As Isaac enjoyed the product of the chase, he loved Esau, but the mother loved Jacob. When Isaac in his old age wished to bless Esau, he sent him for venison. These blessings were regarded as prophetical; and as Esau had sold his birthright the blessing properly belonged to Jacob, though the deception used to secure it must always stand condemned. At his mother's suggestion, Jacob killed and dressed a kid, and passed himself off as his brother. The old and sightless Jacob could neither perceive the disguise nor detect the meat imposed upon him. He thereupon blessed his youngest son with the dew of heaven, the corn and the wine, implying that the elect of God should enjoy the dew of the Holy Spirit and the Sacramental Presence in the consecrated Bread and Wine. Some time after, Esau returned from the hunt, and when he begged for a blessing Isaac could only give him the dew of heaven, for even outside of the ordinary channels of divine grace men may receive, in some measure, the Holy Spirit.

Joseph

Naturally, Esau was enraged, and Jacob was compelled to seek safety in flight. In the old home of his mother he married his wives, and begat twelve children, the heads of the twelve tribes of Israel. The favorite was Joseph, and thus the envy of the others was excited. They seized an opportunity to sell him for twenty pieces of silver. (Our Lord was sold for thirty pieces of a less value.) Joseph was carried to Egypt, where his uprightness was the means of his being falsely accused, and he was cast into prison. Among his fellow-prisoners were the chief baker and the chief butler of Pharaoh, King of Egypt. These had dreams which Joseph correctly interpreted to mean that Pharaoh would restore the butler, but execute the baker. It will be remembered that our Lord was crucified between two thieves, one of whom received life in Paradise, and the other the deserts of his sins.

The Famine

Sometime after the butler was restored to kingly favor, Pharaoh had two dreams, which no one could interpret. Then the chief butler remembered Joseph, who was able to predict seven years of plenty and seven years of famine. He advised Pharaoh to store up grain for the time of want. To do this, Joseph was made governor of Egypt, and second to the king. The famine extended to

surrounding countries. Canaan, where Jacob and his sons were living, was also affected, so that it became necessary for the Patriarchs to visit Egypt and buy corn. Upon the second visit, Joseph made himself known to his brethren, who at his invitation moved to Goshen, in Egypt, "with their flocks and little ones."

Moses

As years rolled by, a new dynasty of kings arose in Egypt inimical to the memory of Joseph. These became alarmed at the increase of the Hebrews, and feared lest a strange people in their midst might raise the standard of revolt. Orders were issued that all Hebrew male children should be killed as soon as born. In many instances the edict was disregarded. Among the infants who were saved was Moses. His parents put him in an ark of bulrushes, and set it adrift on the River Nile. It attracted the attention of Pharaoh's daughter, who took him and raised him as her own child. "This is that Moses which said unto the children of Israel, A prophet shall the Lord your God raise up unto you of your brethren like unto me; Him shall ye hear" (Acts viii. 37). He was the great type of Christ as prophet and mediator. The resemblance between the two begins with the persecution both endured in infancy, until Moses stood on Mount Pisgah, and our Lord ascended from the Mount of Olives.

The Bondage

Finding that the Israelites still multiplied, they were put under a heavy bondage, and compelled to make bricks. They built Pharaoh's treasure cities, remains of which are still found. The hieroglyphics of Egypt abound in corroboration of the sacred narrative. When Moses grew to manhood, his heart yearned for his kindred, rather than for the royal family, "choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season" (Heb. xi. 25). Attempting to give relief to one of his brethren, he slew an Egyptian, and was compelled to flee. He remained in and around Sinai (Horeb) forty years, while his people suffered.

The Burning Bush

Here in the wilderness, God appeared to him in a burning bush, which was not consumed. This is a type of the Incarnation; Christ's manhood was united to His Godhead without injury, and both were compassed about with thorns of suffering flesh. From this bush God revealed Himself as the I AM. He told Moses to return to Egypt, and how to act in order to deliver the people.

The Plagues

By the bondage, the children of Israel had become valuable to the Egyptians, and hence Pharaoh refused to release the people when Moses

demanded it. To compel him to yield, so that the glory might be God's, ten plagues were sent in rapid succession upon the land, afflicting the crops, the cattle and man. These plagues were also directed against the various false gods of Egypt, so-called protectors from the disasters which fell upon the land. From the Book of Revelation, where God pours out the vials of His wrath upon spiritual Egypt, we learn how in the bondage of sin the wicked will be punished with the "last plagues." The first plague was changing water into blood. The Nile was an Egyptian god, the source of fertility, and its injury was a national calamity. At times, now, the Nile assumes a blood-like appearance, caused by the rapid growth of certain algae, for all the plagues were natural phenomena intensified. The first miracle of our Lord was changing water into wine, because He brought life and immortality to light, of which wine is the symbol, but the law of Moses threatened death (St. John i. 17). The Church changes the water of Baptism into the wine of Holy Communion.

The Deliverance

The last plague was smiting all the firstborn of the Egyptians. The Israelites were protected. They had been commanded to kill a lamb and sprinkle the doorposts with its blood, while the flesh was to furnish a feast. This was to be a "memorial," continued in after ages. The angel

of the Lord, seeing the blood, knew a faithful Israelite was within, and so "passed over" the house. The apostle calls "Christ our Passover" (I. Cor. v. 7). He was the "Lamb of God which taketh away the sin of the world" (St. John i. 29). If our hearts are sprinkled with His blood, we are safe. His flesh also furnishes the feast of the Eucharist, the "memorial" Christ has commanded us to make. The last plague resulted in the deliverance of the Israelites, but the Egyptians, soon repenting, followed in pursuit, until the Red Sea was reached. Here the Hebrews despaired, with the sea in front, and the enemy behind. But God made a highway for them through the sea, so that they landed safely beyond, which the Egyptians attempting to do were drowned. How the passage of the Red Sea is a type of Baptism will be mentioned in its proper place.

The Wilderness

Various instances of the forty years' journey in the wilderness are typical of Christ and the rites of the Church. Moses gave the law on Sinai as Christ declared its spiritual application in the Sermon on the Mount. When the people hungered, God gave them manna, bread from heaven. This was probably a natural product of the desert miraculously multiplied. Christ fed five thousand with a few loaves, and was Himself the Bread which came down from heaven. This He gives us

in His sacrament. When the people thirsted because water was scarce, Moses was commanded to strike a rock, and water gushed out. The apostle says, "That rock was Christ." To the woman of Samaria Jesus said, "Whosoever drinketh of the water that I shall give him shall never thirst." At one of the feasts in Jerusalem, He said, "If any man thirst, let him come unto Me, and drink. He that believeth on Me, as the Scripture hath said, out of his belly shall flow rivers of living water." In Baptism the beauty of these passages finds its application.

The Law

When the people reached Sinai, God consolidated the nation. Through Moses the Law was given. The first communication was the Ten Commandments written upon two tables of stone, which are now to be written upon the fleshy tables of the heart. Moses then went up into the mountain to receive the other parts of the Law, pertaining to religion, ritual worship, and political government. There he was transfigured, as our Lord was during His lifetime. The Church sees in St. John's vision on Patmos the deliverance of her mode of worship, similar to the manner the Israelites received theirs from Moses. The resemblance of the Christian Church to the tabernacle will be shown elsewhere. The seven golden candlesticks and the table of shew-bread are types of Christ, the Light

of the world, and the true Bread of Heaven. In the holy of holies, into which the high priest went to make an atonement for his people, was the ark of the covenant, veiled from human sight. So now Christ is entered into heaven and "ever liveth to make intercession for us."

The Ritual of the Tabernacle

The Ritual of the Tabernacle would require a long description to do it justice. The priesthood rested in the family of Aaron, of whom one was called the high priest. The tribe of Levi became assistants. Special feasts were appointed. There were numerous sacrifices and ablutions, the use of lights and incense. Admirable laws were enacted for the administration of justice. The central idea was the fact that God was King. In every part of the Law Christ is seen as its antitype.

Rebellions

After leaving Sinai, the people moved to the very borders of the promised land, the Lord going before them in a pillar of cloud by day, and fire by night. Spies were sent to view the land. They returned, giving a glowing account of its fruitfulness, but represented the difficulties in conquering the inhabitants as insurmountable. The people murmured, and as a punishment God said that that generation should not enter the land, but that the

nation should wander in the wilderness for forty years. Two of the spies, Caleb and Joshua, urged the people to trust in God and conquer the land. For their faithfulness, they were exempt from the general punishment. Among the incidents of these years, the people lapsed into the idolatry of Egypt, worshipping a golden calf, in which Aaron, the brother of Moses, sinned. When the people were bitten by snakes, Moses lifted a brazen serpent upon a pole, and all looking at it were healed (St. John iii. 14, and xix. 37).

The Conquest

At length the time came for crossing the Jordan and entering Canaan. Joshua (the name is the Hebrew form of Jesus) led the people, and after the conquest divided the land among the twelve tribes. But the Israelites did not always serve God, and He oppressed them by means of the surrounding nations. When they repented, He raised up judges to deliver them. "Time would fail me to tell of Gideon, and of Barak, and of Samson, and of Jephtha, of David also, and Samuel" (Heb. xi. 32).

The Kingdom

But the Israelites longed to be like the neighboring nations and asked for a king, "when God was their King." He first gave them Saul, who proving unworthy, the sceptre was given to David, of

the tribe of Judah, from whom descended the Christ. David raised the nation to its highest level. His son Solomon built the temple at Jerusalem, after the pattern of the tabernacle, only richer and larger, and where his father's Psalms formed the liturgy in worship. His exaction in tribute and taxes created dissatisfaction, and under his son, Rehoboam, the kingdom was divided into two parts; the ten tribes in the North, called Israel, and Judah with Benjamin in the South, having Jerusalem for its capital. To prevent the people of the North going to the temple to worship, the new king, Jeroboam, of the ten tribes, made two idolatrous calves, which God cursed. Constant revolutions raised new dynasties in Israel, but God showed His regard for David in keeping one of his family on the throne of Judah.

The Captivity

Both nations gradually fell more and more into idolatry, and God sent various prophets to warn them of their sins. After a time the ten tribes were carried away into captivity, and the Samaritans, a mixed race, were put in their place. Still Judah did not repent, and it, also, was removed to Babylon. Here for seventy years the people were exiled from the Holy Land. During these years, Daniel lived and was promoted to high honor. When Cyrus came to the throne of Persia and Babylon, he permitted the Jews, as they were now

called, to return to their own land, and to rebuild the temple. With an account of the difficulties of this work under Ezra and Nehemiah, and the purification of the new commonwealth through the preaching of Malachi, the sacred narrative closes (420 B. C.). But we learn this lesson: God never abandons His people, nor entirely destroys His Church. It may need persecution to purify it, but He is ever present to preserve it.

The Jews Before Christ

The Apocrypha gives us many facts concerning the Jews between the close of the Old Testament and the opening of the New. Their greatest trial was during the persecution of the Syrian king, Antiochus Epiphanes. He wished to destroy the worship of God. When he captured Jerusalem he profaned the altar with the sacrifice of swine, and polluted the Holy of Holies with filth. The Epistle to the Hebrews refers to the noble stand made for the religion of their fathers. "They were stoned, they were sawn asunder, were tempted, were slain with the sword; they wandered about in sheepskins and goatskins, being destitute, afflicted, tormented" (Heb. xi. 37). God raised up the family of the Maccabees, who delivered the people from their enemies. In the course of years, the Romans were called in to settle certain disputes in the nation, and Herod the Idumean was made king.

The Preparation for the Gospel

The world in the century preceding Christ's coming was groaning under a political tyranny, social degradation and moral debauchery. The sceptre had departed from Judah. The world had been doubly tested. Heathenism had shown itself powerless to elevate man. Judaism had failed. Truly the fulness of time had come when God should send forth His Son to be "made of a woman, made under the law," to redeem all mankind. The whole world acknowledged Rome as mistress. Greek language and civilization extended everywhere. The various dispersions, by Nebuchadnezzar, Alexander, Antiochus and the Romans, had scattered the Jews in every country. When the apostles went preaching the Gospel, the difficulties of travel were removed by the universal power, military roads and protection of the Roman emperor, and the general knowledge of the Greek tongue. In every city a colony of Jews and a synagogue were found in which first to preach and make converts. The time was auspicious. Pilate expressed it when he wrote the title on the cross in Hebrew, Greek, and Latin—the three languages which made possible the preaching of the Gospel —that here hung the "Desire of all nations" (Hag. ii. 7).

The Romans

Before taking up the life of Christ, the closing history of the Jews deserves notice. The Roman

nation was of that grasping nature that, once acquiring power, never loosened its grip. After Herod's death, seven of his family continued to rule, but the Roman governors of Syria more and more directed affairs at Jerusalem. They retained in their own hands the power of life and death, but, as far as consistent, left the Jews to regulate their domestic and religious matters. But the Jews were filled with the idea of a separate kingdom, which should rule the world. Chafing under the yoke of foreigners, whose religion was to them blasphemy, they caused the Romans much trouble. Frequent revolts followed, and at last rebellion became general. Jerusalem was destroyed (A. D. 70) as our Lord foretold, and the people scattered over the face of the earth, sometimes persecuted, sometimes tolerated, and only recently obtaining in a few countries complete freedom (Deut. xxviii.).

The Nativity

In the days of Herod the king, an angel was sent from God to a virgin named Mary, espoused, but not yet married, to a good man named Joseph. The angel told her (March 25th) that she had found favor with God, and that she should be the mother of the Messiah. This Son would have no earthly father, only the Holy Ghost, who should overshadow her. Thus He, who was in the beginning, from everlasting, by whom the heavens and the earth were made, took human flesh from His

mother. Being perfect Man as well as perfect God, in due course of time after the conception, He was born in a stable in Bethlehem (Dec. 25). Shepherds only were told of this great event by a multitude of angels singing the first Christmas song, "Glory to God in the highest, and on earth peace, good will toward men." When eight days old (Jan. 1st) He "became obedient to the law" and was circumcised, receiving the name of Jesus, which means Saviour. When forty days old (Feb. 2nd), His mother went up to the temple to be purified, and He was presented according to custom in His Father's house.

The Magi

While still at Bethlehem, some wise men (Isa. lx. 3) came from the East, having seen a mysterious "star out of Jacob" (Num. xxiv. 17). They inquired, "Where was He that should be born King of the Jews?" The rabbis, examining the prophets, said, Bethlehem (Micah v. 2). Thither they went, and finding the young child, worshipped Him, giving Him gifts, "gold, frankincense, and myrrh" (Ps. lxxii. 10, 15), emblems of His royalty, priesthood, and suffering humanity. When Herod heard that a king was born, to claim his dominion, he ordered all the babes of Bethlehem to be killed (Jer. xxxi. 15). But God warned Joseph in a dream to take the "young Child and His mother and flee into Egypt" (Hosea xi. 1).

When the danger was past they returned to their own country, dwelling at Nazareth.

The Childhood

When Jesus was twelve years of age, His parents took Him to Jerusalem to the Passover. Most probably, according to Jewish custom, He was confirmed, for He never neglected a single religious rite. He came not to destroy, but to fulfil. After the feast, His parents started home, supposing Him to be in the caravan. But, missing Him, they returned to the city, and found Him in the temple (Hag. ii. 9), discussing the law with the rabbis. All were astonished at His wisdom and answers. When His parents asked Him why He had thus tarried, He answered, "Wist ye not that I must be about My Father's business?" He returned with them to Nazareth and was subject unto them, probably assisting His foster father at the carpenter's trade.

His Preparation

When thirty years old, He heard how His cousin, John the Baptist, was standing on the banks of the Jordan preaching repentance and baptizing. Jesus went up and was baptized, at which time God manifested forth to the people who He was. The Spirit, like a dove, descended upon Him, a voice from heaven declared, "This is My beloved Son." He was then led by the

Spirit into the wilderness, where He fasted forty days (Ex. xxxiv. 28), and where the Devil's temptations were resisted.

His Ministry

Thus prepared for His ministry, He commenced its duties. For three years He preached and performed miracles, healing the sick, giving sight to the blind, hearing to the deaf, and raising the dead (Isa. xxxv. 5, 6). He selected twelve apostles to be the chief officers of His Church. Among these were St. Peter, who denied Him, St. Andrew, the first called, St. James and St. John, sons of Zebedee, all fisherman, and "Judas Iscariot who also betrayed Him." His preaching was different from what the world had ever heard. He taught a higher standard of life, showing how every act depends upon the intention, as well as the means used. His sermons were simple, filled with illustrations drawn from everyday life, and often taking the form of parables (Ps. lxxviii. 2).

Opposition

At first the people gathered around Him, thinking that He would restore the kingdom to Israel. But when they found His kingdom was spiritual, not worldly, to be extended by love, not by force, they were disappointed. The rulers were arrayed against Him, because He exposed their hypocrisy, their superstitious reverence for human tradition,

and regard for the letter, rather than the spirit, of the law. Their enmity increasing, it was determined to put Him to death. His wisdom they could not gainsay, nor could they find any just accusation against Him. He, knowing that His time had come, set His face steadfastly to go up to Jerusalem.

Holy Week

Upon Palm Sunday, the day the Paschal lambs were driven into the city and selected for the feast, He made His triumphal entry, all the people crying, "Hosanna to the Son of David!" waving palm branches in their hands, and strewing the road with them in His honor. A few days after, the same multitude cried, "Crucify Him!" Upon the Paschal night, He sat down with the twelve, first washing their feet as an example of humility, then instituting His Sacrament. Going out into the Garden of Gethsemane, and praying in an agony too deep to find full utterance, He was sought out by the traitor Judas, who treacherously kissed Him (Ps. xli. 9, and lv. 13, 14), and delivered Him to a band of soldiers. He had a mock trial before Caiaphas, Herod and Pilate. At length He was delivered to be scourged, spit upon, buffeted, crowned with thorns (Ps. xxii.), and then made to carry His cross to Mount Calvary. Here He was crucified between two thieves, one of whom repented, and the dying Saviour's last act was prom-

ising him Paradise, and His last prayer was for the men who crucified Him. His death occurred at the very hour the Paschal lamb was slain.

The Resurrection

His body after death was delivered to a devout man, Joseph of Arimathea, who laid it in a new tomb (Isa. liii. 3-9). This was on Good Friday. Saturday, the Jewish Sabbath, Jesus rested in the grave. On Easter, the day the firstfruits of the harvest were presented in the temple, He who was the firstfruits of them that slept (I. Cor. xv. 20) rose from the dead. This was the third day (Hos. vi. 2, and Ps. xvi. 10). He appeared first to Mary Magdalene. In all there are ten recorded appearances of our Lord after His Resurrection. He was with them forty days, during which time He gave rules concerning His Church or kingdom. He commanded them to baptize all nations, to preach the Gospel to every creature, to declare to the people the forgiveness of their sins. He promised to be with them to the end of the world, and then ascended to heaven. Two angels appeared to the eleven apostles watching His ascension, and promised that He would come again.

The Apostles

The apostles then retired to Jerusalem to wait for the Holy Ghost the Comforter, promised to them, and who was to lead them into all truth.

First they selected St. Matthias to take the place of Judas, "who by transgression fell." When the day of Pentecost (50 days) had fully come, "the Spirit descended upon them, in cloven tongues like as of fire." It gave them miraculous gifts (Ps. lxviii. 18) which attracted the multitude, gave Peter and the rest of the apostles an opportunity to preach, to convert and to baptize five thousand souls. From this time the Church grew and spread over the earth.

St. Paul

St. Paul or Saul was the leader in the persecution against the Church, by which Satan endeavored to destroy it. On one occasion, when he was travelling to Damascus, to arrest any Christians he might find, our Lord appeared to him, and then occurred that wonderful conversion of him who was to be the apostle to the Gentiles. The first Gentile convert was Cornelius, baptized by St. Peter. This introduced a great question into the Church. Should the Gentile converts be circumcised? Up to this time, the Jewish Christians had observed the law of Moses. It was decided at the first counsel of the Church that the Mosaic ritual was not binding, since Christ had fulfilled its requirements. Until the destruction of the Holy City, the great majority of Hebrew Christians continued its observance. The Acts of the Apostles closes with St. Paul's imprisonment in Rome, after

he had evangelized Western Asia and Greece. From the numerous Epistles he wrote, we gather the doctrine and practices of the early Church. How that Church has progressed and has come down to us, will be traced in another chapter. The Canon of the New Testament closes with the vision or revelation to St. John, usually called the Apocalypse.

Chronological Table of Biblical Events

These dates follow Ussher as being the generally accepted authority on the subject.

B. C.
1921—The Call of Abraham.
1491—The Exodus.
1004—Solomon's Temple.
760—Isaiah, the prophet.
606—Beginning of the Captivity.
536—Return of the captives by Cyrus.
424—Samaritan temple on Mt. Gerizim.
420—Malachi, the last of the prophets.
283—The Septuagint Translation.
168-141—Maccabees and Antiochus.
37—Herod, the king.
4—Jesus born.
A. D.
29—The Crucifixion.
37—Conversion of St. Paul.
65—Martyrdom of St. Peter and St. Paul.
70—Destruction of Jerusalem.
100—Death of St. John.

The Bible history is most excellently given in Maclear's *Old Testament* and *New Testament Histories,* complete and abridged editions. They are

now inexpensive. *A Short Introduction to the Literature of the Old Testament,* by G. H. Box, *The Hebrew Prophets,* by Rev. R. L. Ottley, and *The Teaching of Our Lord,* by Rev. Leighton Pullan, three little volumes in the series of Oxford Church Text Books, at 35 cents each, are excellent books for popular reading on those subjects.

CHAPTER IV

THE THEOLOGY OF THE BIBLE

THE Bible is not a treatise on systematic divinity. It does not classify, divide, and treat in detail our knowledge of God. The botanist, studying plants, must arrange them in classes, and take each part of the plant, the petals, stamens, leaves and stems, to examine and compare. This is science. Yet many persons have a knowledge of the vegetable world, with but very little capacity to classify plants, or describe them. So it is with theology, the science which treats of God. It is the "queen of sciences." Its subject is infinite. Few can acquire more than an outline of its immensity. He who knows nothing of the science, and does the will of God, Christ says, shall know the doctrine (St. John vii. 17), and is like a gardener cultivating plants for use and beauty.

The Source of Theology

The only possible source from which to study theology must be God, Himself. Without revelation from Him all must be conjectural. The great-

est philosophers seemed to have come very near the truth, but they were still in doubt. As the Bible is the revealed word of God, it is the text-book from which we must gather our knowledge, arrange and classify its revelations. More books have been written to illustrate and explain this one, than on any other in the world. They consist of commentaries, histories, dictionaries, and translations. How this coincides with what St. John says! (St. John xxi. 25.) The world itself cannot contain the books that might be written.

Reason

Man has been separated from the lower animals by calling him a reasonable being. The word man comes from a root which means to think. Reason is a divine gift, to be used in searching after the things which pertain to God. We are not asked by revelation to believe anything contrary to reason, although new fields of knowledge are opened up, where unassisted man could not assay, and things are propounded beyond our reason. This calls into exercise a higher gift, the sixth sense, that of faith, which is able to soar into realms higher than is otherwise possible, for "the natural man receiveth not the things of the Spirit of God" (I. Cor. ii. 14). It is reason which enables us to determine the truth of revelation coming from God, while it belongs to faith to accept what that revelation tells us. Reason determines

the Canon of Scripture, and rejects the Koran of Mahomet. Faith accepts the doctrine of the Incarnation, and rejects the notion that death ends all.

Tradition

Tradition is that which has been handed down from one to another. St. Paul refers to it in several places. He wrote to Timothy, "The things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also" (II. Tim. ii. 2). He tells the Thessalonians, "Brethren, stand fast and hold the traditions which ye have been taught, whether by word or our epistle" (II. Thess. ii. 15). At first the entire faith and practice of the Church depended upon oral transmission. The books of the New Testament were not written for some thirty years after the Church was founded and extended. Even after that, considerable time elapsed before they were gathered into one whole, because they were written, some to a single individual, some to a particular Church, and thus did not at first get into general circulation.

The Use of Tradition

Many of our Lord's acts, not recorded in the Gospels, were for some time preserved in the memory of the disciples. We have an instance in Acts xx. 35. But there must always be difficulty in founding any matter of faith upon tradition only.

It is so liable to change that it needs corroborative evidence. Yet it is very useful. Upon it, and not upon any direct word of Scripture, we keep the first day of the week as the Lord's Day. By tradition we can interpret many passages of the Bible. The value of tradition in the Church is the same as that of common law in society, which depends not upon legal enactments but upon established usages. While nothing is binding upon the Church as of faith unless it can be proved from Holy Scripture, yet we can see the importance of attending to those customs and well-defined opinions which grew up with the Canon of the New Testament, and in harmony with its spirit and letter.

Of God

"There is one living and true God, everlasting, without body, parts or passions; of an infinite power, wisdom and goodness; the Maker and Preserver of all things visible and invisible." Anthropomorphism—the child conception of God—thinks of Him as a God with parts and passions, like a man. This is the lowest estimate of His Being, and prevails among savage tribes. The Bible often condescends to man's finite mind, and speaks of God's face, or His arm being bare, of His anger or repentance. But this language is not to be understood literally. It is the only way to make the Infinite in some degree intelligible to the finite.

We are told that God is a spirit (St. John iv. 24) and cannot be likened to anything upon earth (Isa. xl. 8), nor can we make any similitude of Him (Deut. iv. 15). He cannot change (Mal. iii. 16). He is invariable, with no shadow of turning (St. James i. 17).

The pantheist believes God is everything, and everything is God. This is different from saying God is everywhere present. It implies an impersonal God. The notion prevails in India. Her civilization tells what it does for man. In opposition to this the Bible teaches that God is the great I AM, that He is the living and true One. The polytheist is contradicted by such phrases as "The Lord our God is one Lord" (Deut. vi. 4); "There is one Lord, and there is none other but He" (St. Mark xii. 32). Christianity teaches us three mysteries about God, which man could not find out by studying nature. They are, (1) The Trinity, (2) The Incarnation, (3) The Redemption or Atonement.

The Trinity

There is only One God, but Christians are taught to believe that Three Persons exist in this Godhead: Father, Son, and Holy Ghost. Each of these is God, yet there are not three Gods, but One. Intimations are found in the Old Testament. "Let Us make man in Our own image" (Gen. i. 26). "Holy, Holy, Holy is the Lord" (Isa. vi. 3). In

the New Testament the doctrine is made plain. "The grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost" (II. Cor. xiii. 14). "Baptize them in the Name of the Father, and of the Son, and of the Holy Ghost" (St. Matt. xxviii. 19). "Through Him (Jesus Christ) we both have access by one Spirit unto the Father" (Eph. ii. 18). At the baptism of Christ, the Son, the Spirit in the form of a dove, and the voice of the Father were present. From various passages of Scripture it can be shown that all Three Persons of the Godhead are "of one substance, power, and eternity." Illustrations of this doctrine cannot easily be found, because the Infinite cannot be illustrated by the finite. St. Patrick used a three-leaf clover. In symbolism a triangle is drawn. Others speak of fire, with its flame, light, and heat.

The Incarnation

The word Incarnate means assuming flesh, and as applied to our Lord, is expressed in the language of St. John, "The word was made flesh and dwelt among us" (St. John i. 14). He is both God and man, "Immanuel, God with us." "There is one Mediator between God and man, the man Christ Jesus" (I. Tim. ii. 5). He was as man "tempted like as we are, yet without sin," and "is touched with the feeling of our infirmities." His human name was Jesus, for "He shall save

His people from their sins." This is the Name "which is above every name." It is the same as Joshua. He is the "Captain of our salvation," who leads us into the heavenly Canaan. All other names given Him are titles. He is called Christ, the Anointed One, and as He anoints us we are Christians. He is our Prophet like Moses, Priest like Aaron, King like David.

The Person of Christ

There is only one Person in Christ, with two natures, human and divine. He is perfect God and perfect Man. It was the denial of either of these perfections which dragged sections of the early Church into heresy. The Babe that lay in the manger was the Son of Mary. He who received adoration from the shepherds and wise men was also the Son of God. Both were the same Person. There are four phrases which theologically describe the Christ: 1. He is *truly God;* 2. *Perfect Man;* 3. *United in one Person;* 4. in which are *two natures never to be separated.* And these express the results of the first four General Councils of the Church (see pp. 90-91), namely, Nice (A. D. 325), Constantinople (A. D. 381), Ephesus (A. D. 431), and Chalcedon (A. D. 451). The Incarnation shows how God and man are reconciled, the human and divine united. From it flow the blessings of spiritual life. To extend it to us, the Church was instituted. It is Christ's

body, and in it we are united to Him. He feeds us upon it in the Holy Communion, His Body and Blood; and Baptism introduces us into Him, for "Baptism is a putting on of Christ" (Gal. iii. 27). The Incarnation makes Christ's miracles and resurrection a necessary consequence. The miracle would have been for Him not to have performed His wonderful works.

The Redemption or Atonement

This is the third Christian mystery. Man was placed in the Garden of Eden innocent, but by disobedience he fell, lost the image of God, and became hostile to God. He thus lost Paradise. We are all involved in this fall. "By one man sin entered into the world, and death by sin" (Rom. v. 12). The nature we inherit from his is sinful, because we are made in his image after his fall. We are children of wrath and of the old Adam. To redeem us from the power of Satan, who tempted our first parents, and to make atonement for all sin, Christ died for us. He thus restored God's image, cleanses us from sin and regained for man Paradise by "opening to us the kingdom of heaven." None but Christ could do this. The price to be paid was immeasurable. Only God Himself could represent its value. The Person undertaking the work was necessarily sinless, and undefiled, not by His resistance to temptation, but in His very birth. Hence His mother was a pure

virgin. Lastly, to restore us to Paradise, He must pass the portals of death and conquer the powers of the grave. This is what the Scripture means when it says, "We are bought with a price." "The blood of Jesus Christ cleanseth us from all sin." "He died for our sins and rose again for our justification." "I am the Resurrection and the Life."

Communion with God

Communion with God, of which man was deprived by the fall of Adam, is in Christ, the last Adam, restored. That man may enjoy this the better, and have assurance of its existence, God has appointed sacred times, sacred places, sacred things and sacred persons, to serve like Jacob's ladder and reach from earth to heaven. One day in seven is called the Lord's Day. In harmony with the Mosaic system, the Church has her year divided into seasons, and commemorates important events, as on Christmas and Easter. All over the world temples arise, as the places where we are "not to neglect the assembling of ourselves together," and where God has "placed His Name." It is the "house of prayer for all people." Certain elements are selected from everyday use (water, bread and wine) to be visible signs of spiritual grace. Lastly, to conduct the services on holy days, in holy places, and administer holy sacraments, the "sacred ministry" is appointed, to preach forgiveness and reconcile man to God. He

who deprives himself of the use of these things lacks the best forms of spiritual life, and endangers communion with God in eternity, that is, his salvation.

CHAPTER V

WHAT IS THE CHURCH?

The Object of the Church

THE object of the Church is to be Christ's representative on earth, to carry on the mission He inaugurated, and to gather His disciples into one fold. It is called His Body (Col. i. 24). He is the Head, we are the members. He spoke of His body as being a temple, and so is the Church, "built upon the foundation of the apostles and prophets, Jesus Christ Himself being the chief corner stone" (Eph. ii. 20). Human souls are brought into it, as stones from the quarry of the race. They "as lively stones are built up a spiritual house" (I. Pet. ii. 5). Many figures of speech can be mentioned which recall this idea. Leaders in the Church are called "pillars" (Gal. ii. 9: Rev. iii. 12). Our daughters are "polished corners" (Ps. cxliv. 12). The Church is the very opposite of the Tower of Babel. There, men defied God and were scattered, and their speech confounded. Here, on the Day of Pentecost, the disciples "were all with one accord in one place,"

and "every man heard in his own tongue the wonderful works of God." The threefold objects of the Church may be concisely expressed thus: She is

1. The sphere of grace where valid sacraments are administered.

2. The home of truth (I. Tim. iii. 15) where the faith is preserved and taught in its entirety (St. John xiv. 26; xvi. 13).

3. The ark of safety (Acts ii. 47).

Christ's Kingdom

The Church is Christ's Kingdom. What that Kingdom is we know from His constant reference to it in His teaching. During the forty days between His Resurrection and Ascension, He spoke of the things pertaining to it (Acts i. 3). It is like a grain of mustard seed, which has become a great tree, small in its origin, but afterwards men of the world obtain benefits under its shadow. It is a net let down into the sea of Baptism, to gather fish of all kinds. So the Church contains good and bad, but at the Judgment Day a separation will be made. Of it the prophecy says, "Kings shall be thy nursing fathers and queens thy nursing mothers" (Isa. xlix. 23). This kingdom is to make God's law supreme, not by violence, but by love. The improvement in morals between the present and first century shows how the mission is being accomplished.

A Household of Saints

The Church is to be a society of those called to be saints, and those honestly striving to be saints, where they can live in mutual dependence, and have a foretaste of heavenly worship. Christ dwells in their midst. His presence will prevent the gates of hell ever prevailing against her. Neither infidelity, nor lukewarmness, nor divisions can overthrow her. They may hurt her, but she stands with the same "faith once delivered," the same sacraments, the same mode of transmitting the ministry. She has witnessed infidelity change armor a hundred times. She has watched the rise and fall of those who have separated from her. She has seen good men, loving her Master, mistakenly labor outside of her fold for systems that flourish and die. On she moves, until at length "the kingdoms of this world are become the kingdoms of our Lord and of His Christ."

Christ's Mystical Body

This society is not of human origin, nor human sustenance. It is incomparably superior to any lodge, however ancient. It is Christ's Body. In it dwells the Holy Spirit. By it we become members of Him, "of His flesh and of His bones" (Eph. v. 30.) This fact is emphasized in several ways. We build many of our houses of worship cruciform, the position of His body when He died. We adorn

them with our wealth, and beautify them with art, as Mary anointed His body with precious ointment, when He rebuked them who called it a waste. The Church endeavors to commemorate His life. She rejoices at His birth, fasts forty days during her Lent as He fasted. She mourns, because our sins caused His death on Good Friday, and sings alleluias on Easter Day, the anniversary of His Resurrection. We call ourselves by His Name. We are Christians.

The Church Building

The church building is more than a meeting-house. Christ's indwelling presence gives it its value. In it we confess our sins, to humble ourselves in the presence of His purity. In it we offer prayer for new grace. In it we hear His word read and preached. In it we offer up our praises and give thanks (Eucharists) with the elements He appointed. True, these things can be done in any place, in our private houses or under the open sky, but not so reverently; and it is best to have appointed places suitably arranged, where the faithful can resort, and "all things be done decently and in order." At first the disciples met in an upper room; afterwards, when numbers increased, and persecutions were stopped, large, magnificent temples were erected. These became "Houses of Prayer for all people," "the House of God and the gate of heaven." The word Church means the

Lord's House. The "ground whereon it stands is holy." Solomon has given this direction, "Keep thy foot when thou goest to the House of God, and be more ready to hear, than to give the sacrifice of fools" (Eccles. v. 1) (see page 275).

Characteristics of the Church

Acts ii. 42 describes the early Church, and what it should be in all ages. The disciples continued in the apostles' (1) Doctrine, (2) Fellowship, (3) Breaking Bread, (4) and in the Prayers; that is the (1) Theological, (2) Sacerdotal, (3) Sacramental, (4) Liturgical, aspects of the Church, outwardly manifested by her (1) Creed, (2) Ministry, (3) Sacraments, (4) Worship. Bible Christians in those days never thought of not believing what the apostles taught, not placing themselves under the Apostolic Ministry, not regularly receiving the Communion, and not joining in the Church's worship. In the Creeds, four characteristics of the Church are given. She is "One, Holy, Catholic, and Apostolic."

The Church is One

There is but one Christ, with two natures, human and divine; so the Church has His divine presence, and is composed of human souls. It is visible and invisible; militant here on earth, triumphant in heaven. Christ before His death prayed for the unity of the Church. St. Paul ex-

horts the Corinthians to maintain it. It is the ideal which runs through the New Testament. To divide the Church is to create a schism. This has been compared to dividing the seamless coat of Christ, a figure used to foretell the divisions of Israel from Judah. In the Epistle to the Ephesians (iv. 3-6) there is a statement which may be thus paraphrased:

There is one Body; that is unity of organization.

There is one Spirit; that is unity of love and power.

There is one Lord; that is unity of headship.

There is one Faith; that is unity of belief.

There is one Baptism; that is unity of sacraments.

There is one God and Father of all; that is the unity of life and sustenance.

There is one hope of your calling; that is the unity of fruition.

The Church is Holy

The Church is holy because Christ is holy. He is the "Holy One of Israel." Though unholy members may belong to her, yet as Christ is so is she (Rom. xi. 16). We are a holy people, like Israel of old (I. Pet. ii. 9; Jere. ii. 3), fed with holy bread, possess a "holy faith," offer holy worship, by a holy priesthood, walking in a holy manner, for

"without holiness, no man shall see the Lord" (Heb. xii. 14).

The Church is Catholic

The Church is Catholic, that is, universal as to time, place, and persons. It is not composed of a particular nation, as the Jewish Church was. It is composed of Jew and Gentile. The Lord's house is a "House of Prayer for all people." The command was, "Go ye into all the world and preach the Gospel to every creature." "Teach all nations." The Church Triumphant is composed of all "nations and kindreds and peoples and tongues." A Catholic doctrine is one which has been held from the beginning in all places by all the faithful. An ancient writer says, "Christian is my name, Catholic is my surname; by the former I am called, by the latter distinguished." To limit the title Catholic to Romanists, concedes their claims. They are part of the Catholic Church, but a corrupt part, and should always be designated as Roman Catholics. Their legal title, and the one used in their own formal ecclesiastical documents, is "The Holy Roman Church." Every loyal member of the Anglican Communion is a Catholic, since he professes belief in the Catholic Church every time he recites the Creed.

The Church is Apostolic

The Church rests upon the foundation of the apostles (Eph. ii. 20). Any society which cannot

trace its history, doctrine, and practices back to apostolic days cannot be *the Church*. It starts too late for that. Any doctrine not taught by the apostles is not necessary to salvation. Matters of discipline may change, ceremonies may change, provided the spirit of the apostles is preserved.

Types of the Church

The Old Testament abounds in types of the visible Church and its functions. Eve is a type. She was the spouse of the first Adam. While he was in a deep sleep, she was born from his side. While He was in the sleep of death, the Church sprang out of the pierced side of Christ, from which came "blood and water," emblems of the two great sacraments. Eve was the mother of all living (Gen. iii. 20). So the Church in conjunction with the last Adam brings forth children for salvation. St. Cyprian said, "No one can have Christ for his Father who has not the Church for his mother" (Eph. v. 22-32). She is like Jerusalem "which is above, which is the Mother of us all" (Gal. iv. 26). We are born to the Church in Baptism, and thus brought into contact with Christ (Gal. iii. 27). This is the birth by "water and the Spirit" (St. John iii. 5).

The Ark

The ark is a type of the Church, in which the faithful are saved from wrath, while it floats on

the waters of Baptism (I. Peter iii. 20, 21). The house of Rahab is a type; the scarlet string hung from her window indicated the blood of the Lamb. All in the house were saved, when the wicked city, Jericho, a type of this world, was destroyed. Now the Lord adds to the Church daily "such as should be saved" (Acts ii. 47). Rahab was an ancestress of Christ, hence her house was the Lord's house. An emblem of the Church can be seen in the ship in which Christ sailed across the Sea of Galilee. He has promised to the Church His presence as she sails over the troublesome waves of this world. The name of that part of a church building where the congregation sits is called the nave, from *navis,* a ship. Our Lord describes His kingdom as a vineyard, hedged about and containing a winepress and tower. So the Church is hedged about by her rites and ceremonies and creed. From her winepress flows the wine of the Holy Communion, and the ministers, as watchmen, stand in the tower of the pulpit.

The Church's Hebrew Origin

The Jewish commonwealth was a type of the Church, in fact the Christian Church is only the Jewish Church expanded. According to Noah's prophecy, Japheth is dwelling in the tents of Shem (Gen. ix. 27). Another prophet said, "Ten men shall take hold out of all languages of the nations of the skirts of him that is a Jew, saying, We will

go with you, for we have heard that God is with you" (Zech. viii. 23). We are "by faith children of Abraham." The ministration of the Gospel exceeds that of the law (II. Cor. iii. 7-9), and the Church is richer in traditions and teachings than the tabernacle, but both are excelled by the heavenly courts.

THE JEWISH TEMPLE.	THE CHRISTIAN CHURCH.	ST. JOHN'S VISION OF HEAVEN.
1. High Priest. 2. Priest. 3. Levite.	1. Bishop (Apostle). 2. Priest (Elder). 3. Deacon (Seven).	St. Ignatius (A.D. 115) compares these three orders to the Trinity; other writers to angelic orders.
Sabbath.	Lord's day.	Day of rest (Heb. iv. 9).
Feast of Tabernacles.	Christmas (When Christ tabernacled in the flesh. St. John i. 14).	Continued abiding presence of Christ. Rev. xxi. 3.
Passover.	Easter (I. Cor. v. 7, 8).	The Lamb Slain. Rev. v. 6.
Pentecost.	Whitsunday.	The Seven Spirits of God. Rev. v. 6.
Altar.	Altar. Heb. xiii. 10.	Golden Altar. Rev. viii. 3.
1. Court of tabernacles for worshippers. 2. Holy place for the Ministers — with candlestick, table of shew bread, and altar of incense.	1. *Nave for congregation. 2. Choir with pulpit, Lectern and Prayer Stalls.	1. Mansions, Christ prepares. 2. Seats for the four and twenty elders.

* These are the three parts of a Church building, and symbolically represent the Church militant, expectant, and triumphant. (See page 265).

THE JEWISH TEMPLE.	THE CHRISTIAN CHURCH	ST. JOHN'S VISION OF HEAVEN
3. Holy of Holies with Ark.	3. Sanctuary with altar.	3. Great white throne.
Sacrifices (bloody).	Eucharist (unbloody).	Intercession of Jesus.
Circumcision (bloody).	Baptism (unbloody).	Robes washed in the blood of the Lamb.
Laver.	Font.	Sea of glass.
Bread and wine of meat offerings.	Bread and wine of Communion.	Tree of life with leaves and fruits.
Priests after order of Aaron.	Christ's Ambassadors.	Christ a priest after the order of Melchisedec.

In the synagogue there are many resemblances to the Church, not only in the structure of the building, and liturgical forms of worship, but in the threefold ministry, as chief (St. Luke viii. 41), elder (St. Luke vii. 3), and minister (St. Luke iv. 20). Putting out of the synagogue (St. John ix. 22), finds its counterpart in excommunication, a sign that no unclean person can enter heaven (Rev. xxii. 15).

Differences in Churches

Amid the great variety of Churches in America, a man is sometimes perplexed to know to which he ought to belong. He has learned to love and worship Christ as his Saviour and the Son of God. He wants to confess Christ before the world (St. Matt. x. 32), but he is unable to come to a definite conclusion, as to the religious body in which to take his stand. In despair, leaving the knot untied, a

prevailing sentiment says it makes no difference to what Church a man belongs. If it is of no difference what Church, why is it of any difference what religion he embraces? Is it of no difference whether he is Unitarian or Trinitarian, whether infants are baptized or only adults? Whether he become a Quaker or a Swedenborgian? Because men are being taught it is of no difference what Church, they have reached the logical conclusion that the lodge, Masonic or Odd Fellows, is just as good for them as the Church if one lives up to one's obligations. They forget that one is human, the other divine, in its origin. Then follows the next step.

Being Good Out of the Church

Is it necessary to belong to any Church? The man must not forget "The Lord added to the Church daily such as should be saved" (Acts i. 47). He believes there are as good men out of the Church as in it. A fever country has not as many healthy men as a salubrious one. Men may become acclimated in an unhealthy region. To become acclimated out of the Church means that one shall be accustomed to be without faith, and that he shall not be striving after holiness. A fruit tree by the roadside may produce fruit, but it will not be as much nor as luscious as when found in an orchard. A sick man will recover more quickly in a hospital where he can have thor-

ough medical attendance and professional nursing. There is a goodness of nature, apart from the Church, but it lacks the sacramental life which is the highest form of human excellence.

Originally Only One Church

Christ only established one Church, not many. When the word "Churches" is used in the New Testament, it means, not different Churches in the same place, but the same one Church in different places, the one not invading the territory of the other. The Apostles did not establish a Presbyterian Church in Antioch, and a Congregational Church in Ephesus, and a Methodist Church in Corinth. Wherever they went they established the same Church (Eph. iv. 4, 5; I. Cor. xii. 12, 13), all in communion one with another. Nor did the Church in Corinth start a mission in Ephesus, to draw away converts from the Church first founded. They gave each other mutual aid, but they did not erect altar against altar. The first Church was founded in Jerusalem, and from thence it spread "in all Judea, and in Samaria, and unto the uttermost part of the earth." In the New Testament we read how the Church was carried to Antioch, Ephesus, Greece, and finally Rome. Ecclesiastical History tells us how it was carried to other parts of the world, and among them to England, then called Britain. When, in the providence of God, America was discovered

and settled, the English Church was brought here, and is now commonly known as the Episcopal Church.

The Branch Theory

Some say the various Christian Bodies are branches of the one Church. St. Paul did not so consider the Peterites and Apollosites of Corinth. Nor is it uncharitable, nor bigoted, thus to condemn separation from the Church. Christ loved the Samaritans. They had a similar worship in their temple, and observed the same laws of Moses as the Jews, yet He said "Ye worship ye know not what"; "Salvation is of the Jews." It is sometimes said the different denominations spur each other on. The Gospel is not like worldly business, in which competition is the life of trade. By creating rivalries and envies, they destroy rather than foster the Spirit of Christ. Scandal prevails. We ask men to come into Church membership; they reply, "Agree among yourselves first." Christ has said, "A house divided against itself cannot stand." Christianity, therefore, must and will unite its various parts.

The Advantages of Unity

The advantages of unity can scarcely be recounted, they are so numerous. In a certain town of 4,000 population and typical of most American towns, there are twelve denominations laboring

among the people. The aggregate cost of their buildings was over $125,000, and none of them are remarkable specimens of architecture. The salaries of the different ministers barely keep body and soul together, though they amount to $8,200. The other expenses foot up about $3,000. In many towns of England, of the same size, the Church of England alone is represented by one or two parishes. They furnish, by their immense size, ample seating capacity in buildings architecturally poems in stone. The expenses with their several clergy, better paid, hence more capable men, will not be over $7,000 or $8,000 a year, and thus about $4,000 will be saved for the poor, hospitals, asylums, and missions to heathen.

Foolishness of Divisions

Suppose, in the town above cited, there were twelve schools for education, in which one taught only arithmetic, another ignored geography, and another grammar, or one taught spelling by the ordinary method, another phonetically. The public school system in American is efficient, because nearly every one supports it. It is not perfect in its administration, but improvements are constantly being made. When a man finds fault with it, he does not start a school in opposition.

Rome Not the Church for America

Many persons who have not studied the ques-

tion are apt to say the Roman Catholic is the most ancient Church. But such is not the case. The first Church was founded in Jerusalem, and while the Roman Catholic Church in this country can trace its descent back to the Church in Jerusalem, so can the Episcopal Church, through the Church of England. We are Americans, not Romans. We speak the English language, not Latin, which is an unknown tongue, in which the Roman Church recites her liturgy, conducts her worship, and carries on her affairs. All questions must be submitted by Roman Catholics to a foreign bishop and potentate.

No Protestant Body

No Protestant body can claim to be the Church Christ established, because its history goes no further back than 400 years, at the most, which is 1,500 years too late. They have all abandoned the apostolic ministry and started a ministry of their own appointment. They have, more or less, abandoned apostolic and historic practices sanctioned by Scripture. Some have departed very far from Catholic doctrine. The very principle upon which they exist prevents them from maintaining the unity of the Church, which is part of God's design. There are some twenty-five different kinds of Methodists and many kinds of Presbyterians, Baptists, and Lutherans; in this way they divide and subdivide.

The Episcopal Church

Here, then, we have reached the point of divergence. Three paths part; one too far one way, one too far another, and one keeping straight on. The Episcopal Church is Apostolic and Catholic in doctrine, discipline, and worship. In this country it is American. Its government by the Episcopate is everywhere found to be a bond of unity. Witness the unity existing in the Roman and Greek Church as well as in the Anglican Communion. The Episcopal Church is the *via media* between Catholic or historic bodies, and Protestant bodies, and has been so regarded by many theologians of all classes, at home and abroad. It is the *via media,* recognizing and harmonizing apparently opposite truths, one of which, dwelt upon to the exclusion of the other, has separated Rome from Protestantism. Take, for example, the conflict between authority and conscience, salvation by faith and works, or the Bible and tradition. Protestantism, believing in the Incarnation of Jesus Christ, fails to see its extension to the present day in Church and Sacraments, and so falls short of the whole truth. Romanism believes in the Incarnation, in its entirety, but overlays it with Mariolatry, Papal Infallibility, etc.; and so teaches more than the truth. To come into the Church is a step upward to a fuller appreciation of our Christian privileges. To abandon her for another communion is a loss of spiritual character.

CHAPTER VI

A HISTORY OF THE CHURCH

THE history of the Church, of its trials and persecutions, its progress and conquests, is a most interesting and profitable study. It easily divides itself into great epochs, sketches of which we will try to give. A knowledge of these events will the better explain many religious controversies. The Acts of the Apostles is a short, inspired history, and we cannot at times help regretting that it does not cover a more extended field, and a longer period.

Early Progress

On the day of Pentecost, three thousand souls were baptized, and soon after we find that five thousand were added to the faith. After "the persecution that arose about Stephen," the disciples were scattered, and preached everywhere, at first to the Jews only. Among the earliest missionaries were St. Barnabas and St. Paul. The latter entered Europe, and before the Canon of the New Testament was closed Churches were established

at the great centres of the Roman Empire. Tacitus, the historian, says in the time of Nero (A. D. 68) a "vast multitude" believed. Pliny, the governor of Bithynia, soon after St. John's death, wrote to the Emperor Trajan, that " many of all ages and every rank of both sexes" professed the faith. He says, "the temples (heathen) were almost forsaken." Justin Martyr (A. D. 150), writes, in his Apology, that "there is no race of men, whether barbarian or Greek, or by whatever other name they be designated, whether they wander in wagons or dwell in tents, amongst whom prayers and thanksgivings are not offered to the Father and Creator of all, in the name of the crucified Jesus." Tertullian, at the close of the second century, declares that Parthia, Media, Armenia, Spain, Gaul (France), Britain, the German tribes, nations and isles of the sea, had churches. He adds: "We are but of yesterday, yet we have filled your empire."

The Age of Persecution

Our Lord foretold that His disciples would be delivered up to the council and would be put to death. His words soon came true. St. Stephen was stoned. St. James was beheaded. St. Paul gives a long list of his persecutions some years before his death. Tradition says all the twelve, except St. John, were killed. St. Paul was beheaded. St. Peter was crucified with his head

downwards, St. James the Less beaten, St. Simon sawn asunder, St. Thomas thrust through with darts and a lance. The Roman historian, Tacitus, who wrote about A. D. 98, thus describes the Neronian persecution of the Christians, some thirty years before: "Some were covered with the skins of wild animals, that they might be torn to pieces by dogs, some were crucified, while others, having been daubed over with combustible materials, were set up as lights in the night time, and thus burned to death."

The Early Martyrs

Among some of the most prominent martyrs was Polycarp, bishop of Smyrna (A. D. 168). Suffering Christians were called martyrs because they testified with their lives for the faith. Polycarp was a disciple of St. John. He was urged by the pro-consul to forego his faith. He refused. Threats were of no avail. The aged martyr said, "Eighty and six years do I serve Christ, and never hath He injured me, and how can I blaspheme my King and Saviour?" He was threatened with wild beasts unless he changed. He replied, "Call them, I cannot change from good to evil. It is proper to change from sin to righteousness." Fire was threatened. He said that was a fire which burned only for a time; there was an eternal fire

reserved for the wicked. The pro-consul, enraged, ordered him to the burning stake, and he died singing praises to God.

Ignatius, bishop of Antioch, became food for the lions (A. D. 107). Laurence, the Roman deacon, was roasted on a gridiron. Sebastian, the soldier, was shot with arrows. Katharine, the Virgin, was tortured on a wheel, then beheaded. Pancratius, a lad of twelve, yielded up his life. Every conceivable punishment was used. Matrons, virgins, and children suffered, neither age nor sex acting as a shield. They were sent into the mines to work, they were cast into dungeons. They were compelled to give up their sacred books and betray their companions. To avoid these persecutions many resorted to the deserts and mountain fastnesses. Others lived in the catacombs under ground, where they worshipped and buried their dead. These have been opened, in modern times, and their inscriptions exhibit the faith and practices of the primitive Church. In all, ten persecutions are enumerated under different Roman emperors. Some were more severe than others. They lasted three hundred years, from Nero to Diocletian. The last was the severest of all.

Constantine

The persecutions were brought to a close by the sovereign power of Rome falling into the hands

of Constantine.* This man was born of a British Christian woman, known to the Church as St. Helena. His father held the office of Cæsar in the province of Britain. The son succeeded, and, after putting down various opponents, at length remained the sole victor of the empire. Just before the battle of Milvian Bridge (A. D. 312), when he conquered Italy, Constantine saw a vision commanding him to conquer in the sign of the cross. He at once substituted this emblem in place of the old Roman eagles. The new banner was called the Labarum, an ensign, in which the first letters of the name of Christ were wrought into a monogram in the form of a cross. Although thus setting up the Christian religion, and calling bishops to assist him in his government, he was not baptized until on his death-bed. His reign began the connection between Church and State, a combination still common in many Christian countries. It answered very well as long as Christianity was only under one form, though at best attended with some evil. The Church of England is said to be "established," or recognized by law as the official form of Christianity in that land. The monarch

* This means in the Roman Empire. Persecutions have always prevailed when missionaries entered new countries. Thus in the nineteenth century the Church of England lost two celebrated Bishops—Patteson and Hannington—besides priests and laymen, and the martyrs of A. D. 1900 in China are numbered in the thousands.

must be in communion with that Church. The Archbishop of Canterbury performs the coronation office, and some of the Bishops sit in Parliament. In some respects the Church is benefited by the union, and in others she is so much hampered in her movements that on the whole, as to the spiritual side, she is the loser.

Arianism

When the persecutions ceased against the Church, Satan raised another enemy, which did more injury to men's souls than the fear of stake or sword. Constantine was no sooner sole emperor, and had declared the "peace of the Church," than a controversy arose concerning the divine personality of Christ. Arius, a presbyter of the Church of Alexandria, taught that our Lord was a creature, that there was a time when He was not, and that He was not of the same nature as the Father, only like it. To settle this dispute, Constantine called a council at Nice. This followed the example of the early Church, when a dispute arose concerning the circumcising of Gentile converts. "The apostles and elders came together for to consider this matter" (Acts xv. 6). In this way other disputes were settled, during the period of persecution, but the Council of Nice is called the First General Council. The Anglican Communion (Episcopal) recognizes six, the Greeks seven, and the Roman Catholics about twenty.

The Council of Nice

The Council of Nice met A. D. 325, and was composed of 318 Bishops. It took the Creed of the province of Cæsarea, to which Jerusalem belonged, and slightly amplified it. This is known as the Nicene Creed, and with a few additions, made by the Council of Constantinople, is the longer one in the Prayer Book. The Council of Nice decided that the Church had always held our Lord to be the Son of God, from all eternity, and of the same substance with the Father. Some, not wishing to go the entire length with Arius, changed a single letter of the Greek word used by the Council, to make the controversy appear about a trifle. The Council said "hom*o*ousios," meaning of the same substance with the Father. These semi-Arians used "hom*oi*ousios," meaning similar, but not the same substance. Our Lord said, as though rebuking them, "I and My Father are One." "One jot or one tittle shall in no wise pass from the law." This heresy in after times passed away. In modern times, it is represented by the Unitarians.

The Council of Constantinople

The Council of Constantinople (A. D. 381) was the next General Council. It decided that it was a heresy not to worship the Holy Spirit, the Third Person of the Trinity, as God. It also added the last clauses to the Nicene Creed. No council has since altered it, and later ones have

placed anathemas upon any attempt to do so. In the West, the words, "and the Son" (*filioque*) were added to "from the Father," with reference to the procession of the Holy Ghost. The East has always resisted the addition, because not authorized by a General Council.

A List of General Councils

DATE.	PLACE.	DECISION.
325	Nice.	Christ is truly God.
381	Constantinople.	The Holy Ghost is God, and Christ is perfect Man.
431	Ephesus.	Christ's human and divine natures are united in one person.
451	Chalcedon.	Christ's two natures are inseparable.

Two other General Councils, both held at Constantinople (533 A. D. and 680 A. D.), were supplementary to the Third and Fourth.

Other Councils

A second Council was held at Nice (A. D. 787), and claimed to be General. It decided in favor of image-worship, which only means reverence, in this sense. Whether that Council should be accounted ecumenical, Anglican Churchmen are not agreed. During the Middle Ages, several councils met in the West under the Popes, and gradually formulated some of the objectionable features which gave rise to the Reformation, as

enforced celibacy, compulsory confession, and transubstantiation. After the religious upheaval of the 16th century, the Council of Trent crystallized in part the present position of Roman Catholics. In 1870 the Vatican Council was held, which declared the Pope infallible, and consequently confirmed the dogma of the Immaculate Conception of the Virgin Mary, decreed in 1854. Several Pan-Anglican conferences of the Bishops in communion with the Church of England (Episcopal) have been held in the last forty years which have greatly benefited that branch of the Church Catholic. Among Protestant synods may be mentioned the one at Dort (1618 A. D.), which affirmed Calvinism, and the Westminster Assembly (1643), which composed the Longer and Shorter Catechisms of the Presbyterians.

Apostolic Missionaries

When new tribes invaded the Roman empire in the fifth century, they also were evangelized. The first missionary who labored among them is usually spoken of as the apostle of the nation. Ulfilas (348) was the apostle of the Goths, Patrick of Ireland (494), Columba of Scotland (565), Augustine of the Saxons (596), David of the Welsh (519), Boniface, an English monk, of Germany (750), King Stephen of Hungary (900), and Wlodimir, sovereign of Russia, of his kingdom (987). The early Church converted portions

of China, but the converts afterwards lapsed. One of the objects of Columbus' voyage to America was to add new lands for victories of the Cross. In the earliest charters to colonists by the English crown, the evangelization of the aborigines was enforced as the chief care of those receiving each charter. To-day the missionary spirit is fully alive. The Church of England is doing a wonderful work. Where a few years ago islands of the Pacific were inhabited by cannibals, we now find flourishing congregations of Christians. The Episcopal Church in America is not neglecting her duty. Although so much of her own land is missionary, yet she has her Bishops, priests, and other workers in Haiti, Africa, China, Japan, Mexico, Brazil, and elsewhere.

The Eastern Church

When the Gospel was carried to the West, it found people of different habits and languages. If to the West belonged greater activity and practical application, the East held with greater tenacity to the original institutions. The Greek tongue was the language of the New Testament, the Creed, and the decisions of the great Councils. Nearly all of the early Fathers who attained eminence wrote in Greek, and nine-tenths of the Bishops attending the ecumenical councils came from the East. Their different characteristics caused divergence, and finally a rupture between the two

Churches. The principle cause of dispute was the rising power of the Bishop of Constantinople. Rome became jealous. The General Council of Chalcedon recognized Constantinople as holding the second place of power and authority. Other grounds for the quarrel arose. The addition of the clause "from the Son" to the Nicene Creed (mentioned when speaking of the Councils) was one of them. The claim of rival Bishops to jurisdiction over Bulgaria was another. Finally, the Bishop of Rome (A. D. 1054) excommunicated the Bishop of Constantinople. The latter retaliated, and ever since these two branches of the Church have been separated. Several attempts have been made to effect a reunion, but without success. A few branches of the Greek Church are now in communion with Rome, and are called Uniats. They retain all their peculiar rites and ceremonies, their priests marry, and the Communion is administered in both kinds and with leavened bread. Rome repudiates these customs except among these Greeks. The Greek Church includes nearly all the Christians in Mahometan territories, and the strongest branch is the established Church of Russia. It is also the Church of Greece and of southeastern Europe. There are some offshoots of oriental Churches which are accounted schismatical and even heretical, some very corrupt and ignorant, but in many instances now learning better ways. They more or less outwardly resem-

ble each other. Among them may be mentioned the Copts of Egypt and Christians of Armenia, Syria, and parts of India. While in practice, discipline, and rites the Orthodox Greeks seem allied to Rome, in doctrine they are closer to the Anglicans, and encouraging approaches to intercommunion have frequently taken place.

The Rise of the Papacy

As we read Church history, we find in the Church one blot which has marred its fair beauty, one cankerous spot growing larger and larger, namely, the false claims of the Bishop of Rome to be by divine right the universal head of all Churches, and even sovereign ruler in matters temporal. It was not so in the beginning, and we can as easily trace the progress of his power, as we can the growth of a plant. Several passages of Scripture were warped to assist in fostering these claims. The words of our Lord to St. Peter, "Thou art Peter, and upon this rock I will build My Church," in the original read, "Thou art a stone, and upon this rock." The early Fathers interpret the rock to mean the confession St. Peter made, or that Christ is the rock (I. Cor. x. 4), and St. Peter was the first stone (Cephas) placed upon it. St. Augustine (398 A. D.) says, "Not the rock from Peter, but Peter from the Rock, as Christ is not from Christian, but Christian from Christ." It is said our Lord gave St. Peter the "keys of

the Kingdom of Heaven." These keys he first used in admitting the Jews on the Day of Pentecost, and the Gentiles in the person of Cornelius. Christ alone has the "key of David." He "openeth and no man shutteth, and shutteth and no man openeth" (Rev. iii. 7). It is not even certain that St. Peter was ever in Rome until shortly before his martyrdom. There is no evidence that the special graces vouchsafed to him were transmitted to any successor. In fact, they could not be; for they were personal. There were many special graces peculiar to St. John of which St. Peter was deprived, and which were not transmitted.

All Bishops Equal

St. Paul says he was not "behind the very chiefest apostles" (II. Cor. xii. 11), that he had the "care of all the Churches" (II. Cor. xi. 28), that he "withstood Peter to the face because he was to blame" (Gal. ii. 11). "The apostles"—not one of them only—sent St. Peter to Samaria (Acts viii. 14). What Bishops of the Roman Church would dare to send the Pope to Naples or Africa to confirm? The early councils were not presided over by the Popes. A primacy of honor was after a while given to the Bishop of Rome, because it was the metropolis, and there two apostles had been martyred. Various Bishops did not hesitate to oppose him, as the Asiatics opposed Pope Victor,

and the Africans opposed Pope Stephen. St. Cyprian (A. D. 250) says, "What Peter was, the other apostles were endowed with equal honor and power." St. Jerome (A. D. 390) says, "Wherever a Bishop was, in a large town or small, Rome or Rhegium, it was the same office." Gregory, Bishop of Rome (590-604) calls him anti-Christ who assumes the title of "Bishop of Bishops."

The Roman Patriarchate

How then did the Pope's power grow? What London is to the British empire, Rome was to the ancient world. Consequently its Bishops held the principal see in the world. Special reverence was paid to apostolic sees (those founded by an apostle). Rome boasted of two such apostles, St. Peter and St. Paul. She was what no other see was, both imperial and apostolic. Constantinople was imperial. Antioch was apostolic. In the West, when the Councils created patriarchs, the Pope was alone without a rival. In the East there were four, Alexandria, Antioch, Constantinople, and Jerusalem. These Eastern patriarchs were jealous of each other, and continually called upon the patriarch of Rome to aid them in fighting one another. After the fourth century, the Church became very worldly, and the Bishops thought too much of aggrandizing the powers of their sees. In this, the Bishop of Rome was favored when the emperor removed the capital to Constantinople.

He was left untrammelled by the civil government in following out the bent of his mind.

False Documents

False documents were used to increase the papal power. One told the King of France (8th century) how Constantine had given the Pope his temporal power in Rome. Letters were sent purporting to come from St. Peter and the Virgin Mary, calling upon the king to further the Pope's cause. Certain forged decretals were used in the ninth century as part of canon law, which placed the Popes above all other Bishops. It was not for centuries that these were discovered to be false, and the discovery greatly assisted the Reformation. At present, all scholars, Romanists and Protestants, acknowledge these documents to have been forgeries.

Rome a Political Centre

After the disruption of the Roman empire in the West, the nations of Europe, just forming, and adapting themselves to the new conditions of civilization, felt the need of a centre of unity. They had been accustomed to look to the emperor at Rome. After his removal to Constantinople and their conversion to Christianity, they looked to the patriarchal Bishop. The ambition of the Popes tempted them to use this opportunity for their own advancement. Much good sprang out of this, it

is true, for God can always bring good out of evil; but the harm has been greater than the benefit. It has alienated the East, it has disrupted the West into many sects, on the part of those who rejected his unscriptural claims; and in those who have remained steadfast to this visible centre, it has crystallized many errors. Two things assisted the Popes, the crusades and monasticism.

The Crusades

A desire to visit the Holy Land, the land of the Bible, and where our Lord lived and died, always existed in the minds of Christians. This desire afterwards assumed a form of devotion called pilgrimages, which were considered religiously beneficial. Sacred feelings were naturally inspired by a visit to the sepulchre of our Lord, the Garden of Gethsemane, Bethlehem or Nazareth. When the Mahometans obtained possession of these places, pilgrimages were attended with trouble and often with danger. At length Peter the hermit (A. D. 1095) stirred up all Europe by his recital of the cruelties to which Christians were subjected. It was determined to rescue the holy sepulchre from the hand of the infidel. An immense army was raised for the purpose, and it was called a crusade, because the soldiers wore a cross on their breasts. At first they were successful, but afterwards lost all they had won. Some of the Crusades were turned against their brethren of the Eastern

Church, and thus caused additional bad feeling between the two branches of the Church. These Crusades aided the Pope, because they placed armies at his disposal which he often turned from Palestine to fight political enemies nearer home. The seven Crusades cover a period of nearly two hundred years, from 1096 to 1270. Fanatical as they were, they wrought much good. Cultivation of the mind was forwarded by foreign travel. The West found in the East not only a higher civilization than their own, but a Church independent of the Pope.

The Monastic Life

Asceticism necessarily forms a large part of Christianity. Our Lord's life consisted in His voluntarily taking upon Himself the "form of a servant"; He "became obedient unto death, even the death of the Cross." His disciples are told to take up their cross and follow Him. St. Paul kept his body in subjection, and mortified the flesh. Some of the early Christians were more intent upon a life of sacrifice than others. Some felt the necessity because of the prevalence of evil. Very early we find a few observing the "counsels of perfection." "They sold all they had and gave to the poor." They remained "eunuchs for the kingdom of heaven's sake," that "they might care for the things of the Lord, that they might be holy both in body and spirit." The persecutions of the early

Church drove many Christians into the wilderness, where, like Elijah and John the Baptist, they could spend their time in meditation and prayer. Among the earliest of these was St. Anthony of Egypt (A. D. 251). The number of these hermits increased, and gradually they formed themselves into societies where they practised different modes of mortification. While it is true that some ran into excess, it was at least a protest against the luxurious living of the age. Christians of the day were being swept into the vortex of sensualism. An opinion prevailed that there was special virtue in these acts of self-denial, and thus harm grew out of what was intended only to produce good.

St. Benedict

St. Benedict was the principal leader of monasticism in the West. He founded the celebrated monastery of Monte Casino (A. D. 529), and his rule was adopted for centuries by nearly all monks in Western Europe. In the course of time new orders besides the Benedictines came into existence, and the number of monks greatly increased. They all took the three vows of poverty, celibacy, and obedience. Those in the West were immediately under the direction of the Pope, and free from the authority of their proper Bishop. They interfered with the secular clergy, and were everywhere advocates of the papal power. They were, in the rough ages of the eighth and tenth centuries,

productive of much good by preserving the learning of the day, copying manuscripts, offering an asylum to the helpless, and keeping alive a religious spirit. Such institutions at times developed spiritual egotism. The life was one of comparative idleness, and the inmates were in danger of becoming indolent.

The Monasteries and the Reformation

At the Reformation, these abuses, and others, induced Protestants to abolish them. In England, but for the rapacity of the government, the Church would have corrected the abuses, reduced the number of houses, and permitted the useful ones to remain. The king and nobles seized the property, the plate, the altar cloths, the vestments, etc., for their own purposes. Of late years the Anglican Church has revived the system on a smaller scale, sufficiently large to avoid abuses and to be useful in labors. The New Testament seems to countenance the system. Phoebe, the deaconess (Rom. xvi. 1) is an example of a woman devoted to a religious life. St. Paul refers to a body of women banded together (I. Tim. v. 9). Members of sisterhoods teach schools, work in institutions of reform, visit the poor, nurse the sick, embroider vestments, prepare altar linen, and the older ones devote themselves to prayer, like Anna, the prophetess, "which departed not from the temple" (St. Luke ii. 37).

The Causes of the Reformation

The abuses which arose in the Church of the West, both in discipline and doctrine, clamored for correction. The cry was universal. Councils were held, as at Constance and Basle, to act. By them the powers of the Pope were restricted, and one declared a council was superior to the Pope. But when the council adjourned, and he was left untrammelled, things went on as before. A set-back had been given, when Huss and Jerome of Prague, followers of the English Wicliffe, and predecessors of Luther, were burned (A. D. 1415) at Constance. But the leaven was working which ended in the religious upheaval of the sixteenth century.

The Papacy Loses Prestige

The confidence of the people in the papacy was undermined. The scandals and licentiousness of the Roman court had dragged it into disgrace. Harlots made and unmade popes. Gold was the touchstone which secured any favor. The intrigues of popes were met by the intrigues of kings. The popes had become "lords over God's heritage." One compelled Henry IV. of Germany, barefooted and poorly clad, to endure for several days the winter's cold at Canossa (A. D. 1077), knocking at his door for admittance. Another placed his foot upon the people's favorite emperor, Frederick

Barbarossa. Boniface VIII. (A. D. 1302), by a bull, claimed the right to pull down and build up, to dethrone kings and make new ones, to be the supreme arbiter of the allegiance subjects owe to their monarchs. This power, in after times, was used against Queen Elizabeth of England.

The Popes at Avignon

Sometimes the Pope was caught in his own trickery. The King of France secured the election of a Pope favorable to his interests, and induced the new incumbent to remove to Avignon, a city in French territory. Here the popes lived for seventy years on foreign soil, hence called the Babylonian captivity (1305-1377). Here every form of licentiousness was allowed. The palaces of the Pope and cardinals were turned into bacchanalian resorts, in which Messalian orgies were enacted. No longer was the papacy associated with Rome, except theoretically. The spell was broken. When the Pope returned to the eternal city, rival parties elected another for Avignon, and thus there were two popes, between whom the allegiance of the people was divided. To make matters worse, after a number of years in attempting to heal the schism, a third Pope was elected, expecting the other two to resign. But they did not, and the third was deposed for heresy and the grossest forms of crime and immorality.

The Awakening

The nations which overran the Roman empire were barbarians. For generations, all learning was confined to the Church, and principally locked up in monasteries. As the new nations became settled, civilization advanced and learning increased. Two events greatly promoted the civilization of the people. In the middle of the 15th century the art of printing was discovered, books were multiplied, and brought within the means of the masses. The Bible had been a sealed book, partly because manuscripts were expensive. A taste for learning, by the fall of Constantinople in 1451, took a direction favorable to the Reformation. A large number of learned Greeks escaped to the West, from the power of the conquering Turk. An impulse was given to the study of the Bible in the original. Monks in vain railed against the new learning. They called Hebrew "the language of the devil." But men pursued their studies, and acquired a knowledge of the Scriptures, the first essential in correcting the abuses both in doctrine and discipline.

Degradation of the Church

Not to enumerate all the causes of the Reformation, a glimpse at the corrupt state of the clergy will be sufficient to understand the clamor of the masses. To be a priest was almost regarded as to

have fallen into the very lowest moral condition. They frequented ale-houses, and some associated with harlots or kept mistresses. Patronage in the Church was for sale. Parishes and dioceses had their price. More money flowed into the papal treasury from England than into the King's. Peter's pence, annates, indulgences, dispensations, bribes, simony, were all means of filling the Pope's coffers. Men held as high as ten or twenty parishes at one time, drawing revenues from all. The Popes appointed many foreign clergy to rectorships, who only visited their parishes to receive the annual income, and flew back to Italy to spend it in luxury. The flock was not fed, but fleeced.

The Reformation on the Continent

The great part which Luther played in bringing about the Reformation was to apply the torch to all this combustible material. A mighty conflagration ensued. He was a monk, and a professor at Wittenberg, Germany. Leo X., wishing to obtain money for completing St. Peter's, Rome, was advised to sell indulgences, that is, upon the payment of a sum of money, the person was promised relief from purgatorial pain, or the benefit could be applied to some departed relative. The people were told that by this means they could purchase Paradise, and even obtain pardon for crimes not yet committed. Luther preached against this nefarious business (A. D. 1517). The Pope excom-

municated the monk, who boldly burned the Pope's Bull. He was summoned before the diet of the German empire at Worms (A. D. 1521). He refused to retract, and the Duke of Saxony, to save him from the fate of Huss, concealed him in a castle. The work went on, and in the end the papal power was overthrown in a large part of Germany.

The Mistakes of Luther

Unfortunately, Luther permitted his work to drift into a Presbyterian ministry, instead of securing an episcopal succession. An attempt was made to obtain reformed Bishops from England, but English Romanists thwarted the plan. However, he worked partly along Catholic lines. He taught the Real Presence in the Communion, and preserved many ancient customs of the Church. In Sweden the Augsburg Confession of Faith (Lutheran) was adopted, and the episcopal succession is believed by some to have been retained, as in England, although little stress may have been laid upon the fact. In Denmark, priests were raised to the position of superintendents, to take the place of true Bishops, while liturgies, vestments, altar lights, and incense are common.

The Reformation in Switzerland

Zwingle was the first leader of the Reformation in Switzerland, and afterwards the work was car-

ried on by Calvin. These went still further than Luther from the established customs of the Church. Like the Lutherans, they had no episcopate, although Calvin highly approved of the constitutional Bishops of reformed England. His system of theology was largely adopted by the Presbyterians of the Westminster Divines (1643 A. D.), and the established Church of Scotland.

The Reformation in Other Countries

In France, the reformers very early obtained adherents. They were favored by many of the nobles. A league was formed for their extirpation which resulted in the massacre of St. Bartholomew's Day (Aug. 24th, 1572), when it is said 30,000 (some authorities say 70,000) Protestants were murdered. After much further cruel persecution, toleration was obtained by the Edict of Nantes (A. D. 1598). This was repealed by Louis XIV. in 1685, when the Huguenots were compelled to emigrate or conform to the Roman Catholic religion. Thus only a small remnant was left, who followed the doctrines of Calvin. In Spain the Inquisition checked the reformed work. One of the members of this repressive engine said that 36,000 were put to death, and over 280,000 condemned in one way or another. Thus Protestantism was wiped out, and Spain fell from being the most exalted to being the most degraded nation of Europe.

It will be unnecessary and almost impossible to follow the history of the various religious bodies which grew out of the Reformation, or have branched off since. A table giving the origin of many of them will be found on page 328. It has been unfortunate that Protestantism has shown this tendency to disintegrate, when our Lord prayed for the unity of His followers, and we may pray that His desire may yet be realized. Two small works are recommended to the general reader: Cutts' *Turning Points of General Church History,* and Dearmer's *Everyman's History of the Church of England.*

A Chronological Table

A. D.

29—The Crucifixion.
37—Conversion of St. Paul.
65—Martyrdom of St. Peter and St. Paul.
70—Destruction of Jerusalem.
100—Death of St. John.
115—Martyrdom of St. Ignatius.
280—St. Anthony, the hermit.
303-313—The Persecution of Diocletian.
312—Constantine sees the vision of the cross in the heavens.
325—Council of Nice.
373—Death of St. Athanasius, the champion of the faith.
381—Council of Constantinople.
431—Council of Ephesus.
451—Council of Chalcedon.
496—Baptism of Clovis, King of the Franks.
529—St. Benedict founds his monastery on Monte Casino.
596—St. Augustine of Canterbury's mission to England.
610—Boniface II., Bishop of Rome, assumes the "anti-Christian" title, "Bishop of Bishops."
622—Rise of Mahomet.

637—Mahometans take Jerusalem.
754—Iconoclastic Council of Constantinople.
787—Second Council of Nice authorizes image-worship.
800—Charlemagne crowned King of Italy, beginning of the "Holy Roman Empire."
1054—Final division between the Churches of the East and West.
1066—William of Normandy conquers England.
1073-1086—Gregory VII. Pope. Dispute with Henry IV. of Germany.
1096—First Crusade to the Holy Land.
1215—Fourth Lateran Council under Innocent III. Transubstantiation approved and auricular confession made compulsory.
1272—Last Crusade.
1305-1377—The Popes reside at Avignon—Babylonian Captivity.
1378-1417—The Great Papal Schism.
1382—Wickliffe flourished in England.
1414-1418—Council of Constance. Huss and Jerome of Prague burnt.
1453—Mahometans capture Constantinople.
1517—Luther opposes the sale of indulgences.
1521—Luther at the Diet of Worms.
1530—The Augsburg Confession.
1534—Papal Supremacy overthrown in England.
1545-1563—Council of Trent which determined the present status of the Church of Rome.
1572—Massacre of St. Bartholomew.
1643—Westminster Assembly.
1784—First American Bishop (Seabury) consecrated.
1785—American Church fully organized.
1867—First Pan-Anglican Conference.
1870—Vatican Council declared the Pope infallible.
1892—American Revised Prayer Book.
1908—Fifth Pan-Anglican Conference.

CHAPTER VII

HISTORY OF THE CHURCH OF ENGLAND

EACH local Church has its own history. Events take place which affect it only, and not the general Church, and events of general interest affect various parts of the whole Church in different ways. We must then trace the history of the Church of England from apostolic times to the present, because the American Church is of Anglo-Saxon descent.

Origin of British Christianity

The origin of British Christianity is wrapped in mystery. One tradition says St. Paul visited the island. That, however, is not generally accepted as authentic. However that may be, it seems that the Church of the Britons was fully established by the third century, probably owing much to the Church of Gaul, where Irenæus flourished. The country was not harassed by persecution until A. D. 303, when St. Alban became the proto-martyr. He was a Roman soldier, who gave shelter to a Christian priest, and afterwards facilitated his escape by changing clothes with him.

While sojourning in the house, the priest instructed Alban in the faith. When brought before the judge, charged with concealing a blasphemer of the Roman gods, he avowed himself a convert. No torture nor suffering could induce him to burn incense at the heathen altar, and he was beheaded.

Growth of British Christianity

Peace came to the Church A. D. 313, when the emperor Constantine, the son of a British woman, became a convert. In the following year (314), three Bishops from York, London, and Caerleon were present at the Council of Arles in France. Other British Bishops attended the Council of Sardica in 347, and Ariminium, 359. The Church also became missionary, and established Churches in Scotland. Among the religious centres established was the monastery of Iona by St. Columba. From this place, in after years, Aidan and others were sent, who labored in the North of England among the Saxons. Scotland evangelized Ireland. Some robbers invaded the Clyde and sold their captives in Ireland. Among them was a youth of sixteen named Succoth, but who, owing to his noble birth, was surnamed Patrick. Both his father and grandfather were clergymen. After six years of captivity he made his escape. A second time he was taken by the pirates, and on this occasion carried to Gaul (France), where he attracted the attention of some Christian merchants. They re-

stored him to his friends. He had become imbued with the idea of teaching the faith to the heathen among whom he had been a slave. For this purpose he was educated, and in due time consecrated "Bishop of the Irish." At the Reformation, the Bishops in succession from St. Patrick accepted the change, so that the Church of Ireland, in communion with the Church of England, is the lineal descendant of that great saint, and the Roman Church now on the island is a new creation, its Bishops having been consecrated elsewhere, having no connection with St. Patrick.

Arrival of the Saxons

When the Roman emperor withdrew his forces from Britain (A. D. 450), the Picts and Scots so pressed upon the natives that they invited certain Teutonic tribes to assist in repelling the attacks. This brought over from Europe the Jutes, Angles, and Saxons (450 to 530). These took possession of the land and drove the Britons to Cornwall and Wales. The Saxons were heathen. The continual hostility which existed between them and the Britons prevented the latter from carrying on any evangelistic work among the former. The consequence was that throughout England the ancient churches were destroyed. But in Wales the organization was maintained. New sees were established, as Llandaff, Bangor, St. Asaph, and St. David. Among the lights of this period were

King Arthur and his Round Table, the knights of which went in search of the Holy Grail. This ancient British Church in Wales afterwards lent assistance in the conversion of the Saxons, and in 1115 became united with the English Church as a part of the province of Canterbury.

Gregory and the Slaves

The Anglo-Saxons were a savage race. They worshipped the god Woden, and propitiated him with human sacrifices. They carried on an extensive traffic in slaves, and even sold in the markets of Europe their own kindred. Some fair-haired Yorkshire lads in the Roman slave market attracted the attention of Gregory, the abbot of one of the most important monasteries of the city. He asked them the name of their race, their country, and their king, and in rejoinder to their answers he gave characteristic replies. They were Angles; he said they must become angels. Their province was Deira; they must be rescued *de ira Dei* (from the wrath of God). Their king was Ella, who must have *alleluias* sung in his dominions. Beneath this trifling there was a seriousness, which took shape in his starting to convert these people himself. The citizens of Rome could not spare so valuable a man. They compelled his return, and soon made him Bishop of Rome (A. D.

590). The conversation with the slaves was not forgotten, and in 596 he sent Augustine with a band of missionaries to England.

The Coming of Augustine

Augustine and his band started on their journey, tarrying for a while in France, where, learning the barbarous character of the Angles, they thought of abandoning the mission. But Gregory would not listen to it. They were all Benedictines (see page 101), and obedience was one of the fundamental rules of the order. In 597 they reached Canterbury, in Kent, where they found that the Queen was Bertha, daughter of the King of Paris, and a Christian, who was permitted to exercise her religion. A day was appointed for an interview with the king. The missionaries approached in solemn procession. One carried a silver cross, another bore a banner with the Saviour's picture, and as they advanced they chanted a litany. They were well received, allowed to preach to the people, and on Whitsunday of the same year King Ethelbert and his court were baptized. Augustine became first Archbishop of Canterbury, and his "chair" is still to be seen in the Cathedral. Gradually, after many vicissitudes, in the course of fifty years, each one of the seven kingdoms (heptarchy, into which England was divided) was Christianized.

Augustine and the British Bishops

St. Augustine was surprised to find a British Church to the west, fully organized, with its Bishops and liturgy. But the British Church had been cut off from intercourse with the rest of Christendom for nearly 150 years, and certain minor differences had sprung up. They kept Easter on a different day, according to an old astronomical mode of making the calculation. There were some other points which might have been adjusted, had Augustine been less arrogant. A synod was held between him and the British Bishops, which was unsuccessful in uniting the two. Some centuries elapsed before the union was brought about.

Blending of the Missions

The conversions made by Augustine and his followers were not permanent. The various regions visited by them lapsed into idolatry. Then came help from the monastery of Iona and the Celtic Christians, which resulted in the final conversion of the nation. Those who were instrumental in the work on the part of the Celts were Cedd and Aidan. The Italians had a noble representative in Theodore, a Greek, who was made Archbishop of Canterbury in 669. He completed the organization of the Church by dividing the dioceses into parishes. He united the two missions in the person of Chad, consecrated by one Roman and two British Bishops, and from this time the

lines blended. This historic fact is commemorated in the front of the Cathedral of Lichfield, Chad's old diocese. In niches on one side of the main entrance are statues of the British Bishops. On the other side are statues of Bishops in succession from Rome. These two lines significantly meet over the great door.

The First Appeal to Rome

In the year 677 the large diocese of York became vacant by the King banishing its Bishop, Wilfrid. Thereupon Bishop Theodore subdivided it into four, without consulting Wilfrid, who appealed to Rome. The Pope felt flattered, and summoned a council to consider the case. The assembly pronounced in Wilfrid's favor. He triumphantly returned to England, and demanded in the Pope's authority to be restored. The Northumbrian Witan (parliament) was incensed at his attempt to introduce a foreign jurisdiction. They burnt the papal letters, and sentenced Wilfrid to punishment, from which he was released on the promise to stay out of the kingdom. His after life was checkered, and after another appeal to Rome and its rejection he accepted the divided diocese. This was the beginning of a struggle with Rome, which lasted 900 years and ended, as it began, by the entire rejection of any foreign intrusion.

Growth of the Anglo-Saxon Church

From the time the two missions, the Roman and Celtic, united, the Church grew apace. She in her turn became missionary, and sent out in 716 Winfrid, better known as St. Boniface, the Apostle of Germany. Many of the endowments now possessed by the Church of England date from this early period. The Church has been a benefactor to the State. In the sixth, seventh, and eighth centuries, England was divided into many kingdoms, called the heptarchy. From the outset the Church was united by the same faith, ministry, and sacraments. This gradually led to the kingdoms of the heptarchy being merged into one. Green, in his *History of the English People,* says, "It was the ecclesiastical synods which by their example led the way to our national parliament, as it was the canons enacted in such synods which led the way to a national system of law."

Alfred and Bede

Among the bright lights of this period were King Alfred the Great and the Venerable Bede. Alfred (871-901) was a very pious man, devoutly served God, and tried to elevate his people both in civilization and religion. Among his literary works was a translation of a portion of the Psalter into the vernacular. The Venerable Bede spent fifty-six years of his life in a cloister, engaged in literary work. He labored to his dying day,

which was Ascension Day, 735. His disciple, Cuthbert, gives us an account of his death. From the beginning of April to the end of May, he continued to sink rapidly under an attack of asthma. He was dictating a translation into Anglo-Saxon, of St. John's Gospel. "Master," said one of the young monks, "there is but one chapter left, but thou canst ill bear questioning." "Write quickly on," said Bede. By sunset the work was finished. Scarcely had the amanuensis transcribed the last word when the venerable monk said, "It is done," seated himself on the floor, where he was wont to kneel in prayer. He recited the *Gloria Patri,* and, with its "Amen," died.

The Norman Conquest

When William of Normandy, in 1066, conquered England, a change took place in the Church's position, and part of her ancient independence was lost. William had received a blessing upon his invasion from the Pope, who disliked the independent position of the English Church. Two Normans were appointed as Archbishops of Canterbury and York, and with some limitations appeals to the Pope were permitted. But the King maintained his own independence, and when it suited him to disregard the papal demands he did so. He enacted a law that no Pope should be recognized in England as orthodox, without his approval. He forbade the receipt of papal letters

without his permission. He refused to do homage to the Pope, and Roman canon law was not permitted to have authority in the realm. One important work was carried on in his day. He appointed Osmund Bishop of Sarum, who revised the liturgical services, upon which the present Prayer Book is based. Certain features of the Saxon were combined with the Roman, and this use of Sarum for five hundred years was the principal one of the kingdom.

Thomas à Becket

For a period of fifty years the dispute concerning the investiture of ecclesiastics raged in Europe. It broke out under Gregory VII., while William the Conqueror was on his throne. It grew out of the feudal system, which prevailed during the Middle Ages. The form of investiture consisted in the delivery of a pastoral staff, and the placing of a ring upon the finger, emblematic, the one of the cure of souls, the other of the espousals, as it were, between the pastor and his Church. Sovereigns had been granting these in consideration of the temporalities which went with the office, and for which the recipient was to do homage. Churchmen objected to the emblems of spiritual power being bestowed by a layman. The contest between Henry IV. of Germany and his successors with the Popes brought on wars and troubles, until at length a compromise was reached, by

which the Church bestowed the spiritualities with the ring and staff, and the investiture of the temporalities was obtained by touching the King's sceptre. The form of this contest was different in England, but the underlying principle was the same. It existed between William Rufus, the successor of the Conqueror, and Archbishop Anselm. But the bitterest war between State and Church was between Henry II. and Thomas á Becket (1162-1170), which nearly led to a separation between England and Rome, 350 years before the Reformation. Becket had been Henry's chancellor, and most intimate friend. He was made Archbishop of Canterbury, and at once became transformed from the luxurious chancellor to an austere Benedictine. Then commenced a conflict as to which should be supreme in temporal matters—Church or State. The King, nobles, and prelates were on one side, the Archbishop and Pope, to whom he had appealed, on the other. It would take too long to tell the story of the firmness of each, of the attempts at reconciliation, and finally, without the King's knowledge, but as the result of his rash words, of the Archbishop's murder, in his Cathedral, by four knights, friends of the King. The crime sent a thrill through Christendom. The King, though innocent, felt remorse, and placed himself in the hands of the Pope, who inflicted penance. The anti-national projects of Becket, by his martyrdom, "were at once invested

with a divine halo." His shrine became the most popular in England, until the Reformation. Miracles were attributed to his relics, and he became more powerful in death than in life.

Magna Charta

One of the sons of Henry II. was John, the most contemptible, perhaps, of the Kings that ever sat on the English throne. He quarrelled with Pope Innocent III. about receiving Stephen Langton as Archbishop of Canterbury. The Pope placed the kingdom under an interdict, which forbade any divine service or sacrament to be performed. John remained obdurate. Then he was excommunicated, and finally his deposition was pronounced, and the crown offered to the King of France. John was now frightened, and surrendered to the Pope's legate his crown, robes, sword, and ring, which the legate kept for a few days, and then restored. This made England a fief of the Pope. The people were indignant. They cried, Shame! However, his action had saved the country from a foreign invasion. The French army was ordered to disband. John received the new Archbishop, who pronounced absolution, and the Pope was satisfied. John then had a contest with his barons, overriding their rights and otherwise tyrannizing over both nation and Church. With the Archbishop at their head, the barons and prelates demanded redress. Again the King was

alarmed. At Langton's dictation he granted the Great Charter, the first clause of which runs, "The Church of England shall be free, and hold her rights entire, and her liberties inviolate." John appealed to the Pope, who objected to the Charter, especially to the first clause, and absolved the King from keeping his oath. The nobles stood firm. The Pope ordered Langton and the other Bishops to excommunicate them, but the prelates refused to obey, and thus the holy see was brought into contempt. The nation sided against the King and Pope. It is to this Charter, won by the Church, that Englishmen to-day trace their liberties, and that America appealed at the Revolution.

Further Opposition to Rome

From Gregory VII., for several centuries the papal claims grew more arrogant. Though England passed laws in opposition, the spirit of the times, the political importance of the Pope, and the delivery of many parishes into the hands of the monks, his ubiquitous agents, increased his opportunities for encroachments. Edward III. (1327-1377) was the most successful in his resistance. His parliament passed a law of *Provisors,* taking from the Pope the right to appoint to ecclesiastical benefices. This was followed by the statute *Praemunire,* which placed under a ban all who appealed to the Pope. These statutes were

useful in the period of the Reformation, and were the basis used in throwing off papal supremacy.

Wicliffe

Wicliffe had been called the "Morning Star" of the Reformation. He, too, was a thorn in the Pope's side, and nearly lost his life from opposing papal aggression. He translated the whole Bible into the Vernacular, and our present version is to some extent based upon his. He was opportune in his work, for the English language before his day was unsettled, and was then taking permanent form. He wrote, not always discreetly, against transubstantiation, declared against the worldliness and hypocrisy of the monks, and set in motion the wheels of a reformation. His followers were called Lollards, who, however, did not exactly represent his views, but went into extremes. In Germany, Huss and Jerome took up his work, suffered death in consequence, and became the precursors of Luther. Wicliffe was tried for heresy, but his powerful friend, John of Gaunt, son of Edward III., secured him, and he died in peace.

Henry VIII. and His Divorce

The actions of Luther in Germany set England on fire. She had been restive under the papal dominion and Roman doctrine, and now her chance of escape came, although she at first was kept in check by the King. The Reformation in England

was not individual, as on the continent, but national. It was accomplished by the Bishops and clergy, legally assembled in Convocation. Henry VIII. no more established the Church of England than Josiah by his reforms established the Jewish Church. He threw off the papal power, but upheld the Roman system of doctrine. He executed alike those who believed in the Pope and those who disbelieved in the Pope's doctrine. The dispute between the King and the Pope concerning his divorce gave the Church of England her opportunity. Because the Pope, wishing to please Charles V. of Germany, refused to grant Henry a divorce from Catherine, Charles' aunt, the King took matters into his own hands, and shook off the Pope's authority. He had the Bishops declare his marriage with Catherine, his elder brother's widow, null and void, and contrary to divine law.

Steps in the Reformation

The tendency towards a reformation was manifest in England as early as 1512, when Wolsey, cardinal Bishop and Chancellor, commenced developing the educational element in the monastic system. In 1530 parliament prohibited applications to Rome for dispensations from English laws. In the next year, money was not allowed to be sent as taxes to the Pope. The Convocation of the Church in 1534 decreed that the Bishop of Rome "has no more authority given to him by God in

this kingdom than any other foreign Bishop." Two years later, the Bible in English was by authority placed within the reach of all, and in 1549 the Prayer Book was translated.

Doctrinal Reformation

Doctrinally, the various corruptions which had crept in, overlaying the faith, were removed. These errors consisted principally of grafting sentimentalism on the truth, such as extravagant notions concerning purgatory, the Cultus of the Virgin, the invocation of saints, the veneration of relics and images, and transubstantiation. In matters of discipline, the clergy had been compelled to celibacy, the people to confession, and the Communion was administered in only one kind. It was principally in Edward VI.'s reign (1547-1553), the son of Henry, that these reforms were accomplished. When Mary, daughter of Henry and Catherine of Arragon, ascended the throne, she brought back the Roman system. The fires of Smithfield were ignited, and Bishops Cranmer, Latimer, and Ridley, and other reformers, were burnt, for their devotion to the Church free from a foreign yoke and doctrinal errors. Elizabeth, another daughter of Henry by Anne Boleyn, brought back the reformed system, which has lasted to the present day, blessing the Anglo-Saxon race far and wide. The Pope hoped he could win over

Elizabeth as he did Mary, but she was firm in maintaining the liberties of her country and her Church. At length, in 1570, he excommunicated her, and released her subjects from their allegiance. Only 189 out of 9,000 English clergy obeyed his commands. This handful started the Roman schism in England. The papal bull incited the Spanish Armada against England. This was defeated, and after that time the troubles of the Church were from within rather than from without.

Contest with the Puritans

No sooner was the Church freed from Romanism, than a new danger arose which threatened her existence, and almost strangled her life. Puritanism is as inimical to the Church Christ instituted as is the papacy. It was founded upon opposition to everything which Rome possessed, whether it was episcopacy, or a surplice, or a Prayer Book, or keeping Christmas and Easter. It forgot that Rome observes Sunday, baptizes, and believes in a Saviour. Its inconsistency was its downfall. It gave trouble in the reign of Elizabeth, it gathered force under James, became violent under Charles, and beheaded him. It drove out the Bishops, and forbade the use of the Prayer Book. As long as Oliver Cromwell lived he held things with a firm hand, but on his death the people gladly welcomed the crown and the Church. Charles II. was re-

stored to the crown in 1660. In 1662 the Prayer Book was revised, and has since remained unaltered in England.

The Seven Bishops

Charles II. was succeeded by his brother James II., a Roman Catholic, who wished to subvert the Church and deliver England back to the Pope. He tried to compel the Bishops and clergy to assist him in the work, taking for granted their coöperation, because in the time of his father they had taught passive obedience to the civil power. When the act of uniformity was passed in 1662, penalties were imposed upon all dissenters of whatever class, whether Romanists or Protestants, and they were deprived of the right to hold office. James wished to dispense with this, so that Roman Catholics might be placed in authority, both in Church and State. He demanded that the clergy should read in their churches this dispensing act. Nearly all refused. He imprisoned seven of the Bishops, and had them tried for treason. They were acquitted. The nation was alarmed, and the Church became the mainstay of its liberties. To the credit of the Protestant dissenters, they sided with the Church, willing to suffer the penalties of nonconformity rather than have a door open for the Pope to obtain a foothold. James felt compelled to abandon his throne. His daughter, Mary, and her husband, William, were invited to take his place.

They died without children. Mary's sister and successor, Anne, was also childless. Thereupon Parliament passed an act transferring the crown to the Protestant House of Hanover. This brought in the four Georges, under whom the Church suffered, not so much by persecution as by neglect.

The Eighteenth Century

The first two Georges were trained in Lutheranism, and one of them never learnt the English language. To him England was a foreign country, over which he ruled. The Church was placed at a disadvantage. When attacked, and she undertook her defence, her Convocation was silenced (1717) and remained so for 135 years. Worldly Bishops were appointed to office, some of whom never visited their dioceses. The lesser clergy imitated the examples of their superiors. Spiritual life fell to a low ebb. Infidelity largely prevailed under the leadership of such men as Hume, Bolingbroke, and Tindall. While they were met by a score of writers on Christian evidences, as Butler, Paley, and Watson, much evil was done to immature minds. The effect of all this was a stagnation in religion, so that devout hearts wept over the prevailing impiety.

The Wesleys

A great awakening came through the instrumentality of the two Wesleys, which, however, in

the end took a turn to dissent, not agreeable to, indeed reprobated by, the prime movers. John and Charles Wesley were the sons of the rector of Epworth parish. Their father and mother were the offspring of Puritan ministers, who had been ejected after the Reformation. Yet both discarded the principles of their parents, and adopted those known as High Church. At Oxford, John and Charles, with a few undergraduates, met every night for mutual improvement and devotion. They spent their spare time in giving religious instruction in jails and workhouses. They paid strict attention to fast days, and received the Communion every Sunday. They believed in the Real Presence in the Eucharist, used mixed chalice and Eastward position. In this way they obtained the soubriquet of Methodist. Association with some Moravians taught them the doctrine of conscious conversion. To assist them in the work of preaching, they appointed lay preachers, but all those joining their society attended the Church services, and went to church for the sacraments. When the lay preachers commenced exercising priestly functions, Charles withdrew. John preached his great Korah sermon against their practices. But the movement more and more drifted into schism. After the death of John, the English conference at first refused to allow the lay preachers to administer the Communion, but in four years the prohibition was removed, and the schism completed.

When at the age of eighty-one, he was induced to lay hands on Coke, to be superintendent of the societies in America. This misstep his brother Charles ridiculed and deplored. Too late, he began to warn his followers, "In God's name stop. Be Church of England men still." While it is true he was not welcomed by the clergy, who in their worldliness were alarmed at the religious excitement, and subjective emotions stirred up, yet in many cases their actions were self-defensive. His principle of action was false, in saying "The world is my parish." Such an idea can only create confusion and schism, and the parish priest must protect his flock from unlawful invasions.

The Evangelical and Oxford Movements

Out of the Wesleyan movement grew the Evangelical, under the leadership of such men as Venn, Romaine, William Wilberforce, and Hannah More. The result was the organization of the Religious Tract Society (1799), Church Missionary Society (1800), and British and Foreign Bible Society (1804). Some idea of their work may be seen in a few statistics. The Bible Society has distributed over 125,000,000 copies of Holy Scriptures, and translated them into over 100 languages and dialects. The Missionary Society in 1899 raised $1,500,000 in money and had 6,000 missionary laborers in the field. Succeeding the Evangelical came the Oxford Movement, as often called

the Tractarian, from the "Tracts for the Times" published by Keble, Newman, Pusey, and others, from 1833 to 1841. The neglected parts of the Prayer Book were brought to notice, and stress was laid upon distinctive Church doctrines, as the Apostolical Succession, the nature and meaning of the sacraments, the continuity of the Church, and its divine character. An awakening took place. A few, having been hounded in their own Church, sought refuge in the Roman. But the vast body of the Oxford men saw the error of such a step, and remained loyal. The result of this awakening has been more reverent services in worshipping the Lord in the beauty of holiness, more frequent services, daily in many places, the erection of new churches, beautiful music and dignified architecture, with a truer appreciation of real Catholic doctrine.

The Expansion of the Church

After the Reformation, the Church of England was truly insular. She did not expand with the empire. The separation of the American colonies, the securing of the episcopate for America, and the organization of the Church Missionary Society, has changed all this. She is now co-extensive with the empire, and is also carrying on work in many heathen lands. At home, in the Victorian reign, she has increased the episcopate, founded hospitals, orphanages, and schools, and revived the monastic life, adapted to modern times. In 1867 an invita-

tion was issued to all the Bishops of the Anglican Communion to assemble at Lambeth, London. Seventy-six accepted. That experiment has developed into the "Lambeth Conference," which meets in sessions about ten years apart under the presidency of the Archbishop of Canterbury. It is a consultative body, making recommendation as to matters of policy throughout the world, but not a legislative body. At the present time there are more than 300 Bishops, 34,000 clergy, and 30,000,000 adherents, the largest Christian body of the leading race and language of the world.

A Chronological Table

A. D.

29—Day of Pentecost, Birth of the Church.
54—Caractacus, a British king, prisoner at Rome, meets St. Paul (?).
60—St. Joseph of Arimathea is said to have founded Glastonbury.
170—King Lucius sends to Rome for Christian teachers (?).
193—Tertullian testifies to the faith in Britain (?).
304—Martyrdom of St. Alban.
314—Three British Bishops at the Council of Arles.
325—Council of Nice.
347—British Bishops at the Council of Sardica.
432—St. Patrick becomes "Bishop of the Irish."
477—Saxons settle in the south of England and drive the Britons westwardly.
597—St. Augustine lands near Canterbury.
603—Conference between Augustine and British Bishops.
669—Theodore Archbishop of Canterbury.
678—Wilfrid carried the first appeal to Rome. The Pope's decision is rejected.
735—Death of Venerable Bede.
871-901—Alfred the Great, King of England.

960-988—Dunstan, Archbishop of Canterbury.
1066—William the Conqueror lands in England.
1085—Osmund, Bishop of Sarum, compiles his liturgy.
1115—Union of the Welsh Church with the Province of Canterbury.
1154—Nicholas Brakespeare, known as Adrian IV., first and only English Pope. He gave Ireland to the King of England.
1162-1174—Thomas á Becket, Archbishop, and his contest with Henry II.
1215—Stephen Langton, Archbishop, and the nobles compel King John to sign Magna Charta.
1247—Grostete, Bishop of Lincoln, opposes papal aggressions.
1351—First statute of Provisors against papal encroachments on patronage.
1360-1384—Wicliffe flourished.
1363—First statute Praemunire against papal jurisdiction in England.
1521—Henry VIII. writes against Luther.
1527—Henry VIII. commences his divorce proceedings.
1534—Convocation declares against papal supremacy and jurisdiction.
1547—Edward VI. ascends the throne.
1549—First English Prayer Book.
1553-1558—Queen Mary and her persecutions.
1558-1603—Queen Elizabeth.
1570—Pope Pius V. incites the English to disloyalty, excommunicates Elizabeth, and with 189 out of 9,000 of the Church of England clergy starts the Roman Schism.
1642—Civil war begins.
1643—Westminster Assembly, Calvinism adopted by the Presbyterians.
1645—Directory substituted for the Prayer Book.
1649—Charles I. beheaded.
1660—Restoration of Charles II.
1662—Present English Prayer Book adopted.

1688—James II. abandons the throne, after an unsuccessful attempt to restore Romanism.
1690—Society for Promoting Christian Knowledge founded.
1701—Society for Propagating the Gospel founded.
1717—Convocation silenced.
1739—Wesley develops his society.
1787—American and first colonial Bishop consecrated.
1800—Church Missionary Society organized.
1833-1841—Tracts for the Times.
1852—Convocation reassembles.
1867—1st Pan-Anglican Conference.
1886—House of Laymen meets for the first time.
1897—4th Pan-Anglican Conference.

Among many excellent histories of the Church of England, for popular reading, and very inexpensive as well as profusely illustrated, is Dearmer's *Everyman's History of the English Church,* which costs only 40 cents.

CHAPTER VIII

HISTORY OF THE CHURCH IN AMERICA

The Discovery of America

WHEN Columbus sailed westward in that momentous year 1492, he was not only moved by the spirit of adventure and commercial enterprise, but also by a desire to extend the Gospel to other lands. His discovery gave Spain the right to claim the whole of America, but Providence intended otherwise. Henry VII. sent John Cabot on a voyage, in which he discovered North America. Thereupon England said that this gave her the right to claim that part of the continent. Another claimant appeared upon the scene in the person of the French nation. The result of all this was, that the southern part of the continent fell to Spain, while the northern part, now known as Canada, was settled by the French. Between the two, from Maine to Georgia inclusive, England colonized. In the eighteenth century, the French possessions were transferred to England. Since the Revolution, the United States, by her various expansions, has absorbed, from what was once Span-

ish and French territory, Florida, Texas, and the vast country west of the Mississippi. Thus the whole of the continent north of the Rio Grande is settled by the Anglo-Saxon, and, of course, the Anglo-Saxon religion and Church have a large influence.

First English Service

On January 1st, 1894, a huge stone cross was unveiled in one of the parks of San Francisco. It was erected by George W. Childs, of Philadelphia, to commemorate an important event, of which the inscription informs us, "A Memorial of the service held on the shores of Drake's Bay, about St. John's Day, June 24th, A. D. 1579, by Francis Fletcher, Priest of the Church of England, Chaplain of Sir Francis Drake, Chronicler of the Service." On the reverse side, "First Christian service in the English tongue on our coast, First use of the Book of Common Prayer in our country." The first baptism of a white person in America was that of Virginia Dare, who was born in what is now North Carolina in 1585 of a woman who had accompanied one of the expeditions sent out by Sir Walter Raleigh. Most of these settlers were lost before they could be rescued; among them was little Virginia Dare. It is said that, a half century later, Indians were found along the Potomac with blue eyes and brown hair. Probably they were descendants of the ill-fated colony.

Virginia

Only short sketches can be given of the Church in a few of the colonies. The first permanent English settlement was at Jamestown, Virginia, in 1607. The first act of the settlers was to kneel and hear the chaplain read prayers and say a thanksgiving for a safe voyage. The first church was "a few poles with a sail for a roof." Here, the first Communion in English was administered in America. The Church was the Church of the colony, from the beginning, and its statesmen, Washington, Jefferson, Madison, and a host of others, were trained by its catechism and liturgy. If religion ebbed, it was partly from neglect of the Church at home. The episcopate was not provided, and the mother country often sent over the broken down and immoral clergy who could find no parishes in England.

The Puritans

In 1620, on Plymouth Rock, a band of pilgrims were landed, who in matters of religion were entirely different from the preceding. At first the Puritans were not dissenters, but their principles tended in that direction, and the inevitable was bound to come. They emigrated from England partly because they would not have their consciences bound by acts of uniformity, and unfortunately, in these days, persecution resulted. They sought refuge in America. Then the tables were

turned, and the Puritans for a time persecuted Churchmen, yes, and all others who did not agree with them. Rogers Williams, the Baptist, as much a Puritan as the best of them, was banished. When toleration came, the Church secured a strong footing in many of the villages. In 1722, Dr. Cutler, President of Yale College, and two other professors, after reading and using the Book of Common Prayer among themselves, announced their intention to secure episcopal orders. New England was shocked, and the Church received a forward impetus.

Maryland

The charter of this colony was different in its character from the preceding, for it contained a special clause for the toleration of all kinds of Christians. It has generally been supposed that this was obtained by Lord Baltimore, a Roman Catholic, who wished a refuge where his people might exercise their religion without restraint. But more recent research has shown this not to be the case. The clause was placed in the charter to secure for Churchmen toleration in a Roman Catholic colony which otherwise would not have granted it. The first settlers landed on Annunciation Day, 1634, when the priest said a mass of thanksgiving. As Churchmen had a home in Virginia, and the Puritans in England, so the Romanists would find one in Maryland. Strange

to say, in a few years, the Churchmen outnumbered all the other colonists, and the Church was established, and remained so until the Revolution. The clergy were about the same stamp of men as in Virginia. The inhabitants petitioned the Bishop of London, to whose diocese all the colonies belonged, and the Archbishop of Canterbury, for more and better clergy. They signed themselves "Protestant Catholics." After the Revolution, it was in Maryland that the name "Protestant Episcopal" was formally adopted, and afterwards it became the name by which the Church was known in legal phraseology all over the United States.

New York

New York was settled by the Dutch as early as 1621. They were Presbyterians, but of a different stamp from the Scotch. They were non-episcopal from necessity, having lost their Bishops in the Reformation struggle. They also practised religious toleration, having learnt it before all others in the school of persecution. In 1664 the colony fell into the hands of the English, and the Church came with the conquerors. As the Dutch had no conscientious scruples against episcopacy, and had in a measure retained the Church idea, many of them conformed. In 1697 Trinity parish was organized and endowed with a farm, just north of the then city limits. As the city spread, the land became

valuable, and thus it is to-day the most richly-endowed religious corporation in the land.

Pennsylvania and Delaware

Pennsylvania and Delaware were first settled by the Swedes. These people in conforming to the Reformation retained the Episcopate, a liturgy, and many of the ancient customs of the Church. Hence when, in 1681, Penn brought over his colony of Quakers, and this was followed by English Churchmen, the Swedes were very easily absorbed by the Church. For a time they always sent over to Sweden for their ministers, and used their own liturgy. As their descendants discarded the Swedish language, the Prayer Book came into use. Finally, when this country secured Bishops, their connection with the old country entirely ceased. Some of their churches are still standing and in regular use, as Gloria Dei in Philadelphia (1700), and Holy Trinity, Wilmington (1698). In 1695 Christ Church, Philadelphia, was established. Its rector, William White, became chaplain of the Continental Congress. It was the parish church of Benjamin Franklin, and of Washington during his residence.

Need of the Episcopate

Notwithstanding the accessions which came to the Church by immigration, by absorption, and by conversion, her existence was a struggle. In 1701

the Society for Propagating the Gospel in Foreign Parts was chartered in England. It did valuable service in the colonies, increased the stipends of the clergy, and otherwise encouraged the work. But what was most of all needed was the episcopate. Efforts had been made to secure it, but without success. Commissaries had been sent out, who were of great benefit, but they could not remove the burden upon every candidate for Holy Orders of being compelled to twice cross the ocean for his commission. Numbers were lost by illness and in shipwreck, and others were deterred from offering their services to the Church on account of the hazardous voyage. Had there been resident Bishops, the number of absorptions would have been greater. The Dutch congregation in Philadelphia offered to come in a body, if the Bishop of London would consecrate their minister, but the matter miscarried. The Lutheran Coetus in Pennsylvania made the same proposition. With resident Bishops to guide the Church, probably the Methodists in this country would have remained in the fold.

The Revolution

Whatever progress the Church was making before the Revolution, that event set her back for fifty years, on account of the action of some of her clergy. They had at their ordination taken an oath to the King, and felt themselves bound to observe it. Many of them received a large portion

of their stipend from the Society for the Propagation of the Gospel, which was withdrawn from all who became "rebels." So the Church lost her clergy, and was in the popular mind supposed to be identified with toryism and everything English, although many of her clergy responded to the nation's call. This taint adhered to her for many years, and impeded her growth. Her lay people were generally ardent patriots, and it was her children who led in the Revolution. Washington and twenty of his generals were Churchmen. Two-thirds of the signers of the Declaration of Independence were the same, and also a similar proportion of the framers of the Constitution. When peace was declared, some years elapsed before the episcopate was obtained. Then it took a generation to gather up the fragments and to break down popular prejudice.

Securing the Episcopate

The few clergy left in their parishes by the devastation of war assembled themselves in some of the states to consider matters pertaining to their interest, and, of course, the burning question of securing the episcopate was the principle topic of discussion. Delegates from seven of the states met in Philadelphia in 1785. It began the work of organization, which resulted in a constitution, and provided for a triennial convention of Bishops and clerical and lay delegates. It revised the English Prayer Book, but fortunately this work never

went any further than to be known as "The Proposed Book." Had it been finally adopted, the Church in this country would have had a liturgy emasculated both in form and matter. This convention also took steps to secure the episcopate. Their New England brethren had not waited so long. The Connecticut clergy had met and elected Dr. Seabury to be consecrated Bishop. He went to London, and after a long delay, finding the Church there so hampered by the State, he turned to the Scotch Episcopate. This was the remnant of the Church which, from its loyalty to the royal house of James, from 1688 had been disestablished and proscribed. Here Seabury met with sympathy, and in due course of time was consecrated in Aberdeen, Nov. 14th, 1784. The clergy in the other states preferred to secure the succession through the English line. Their efforts were rewarded when, in 1787, Dr. White for Pennsylvania, and Dr. Provoost for New York, were consecrated in Lambeth chapel, London. In after years the two lines from Scotland and England were united in the person of Bishop Claggett, of Maryland, the first Bishop consecrated in the United States. The Church thus became thoroughly organized, and a spiritual unity. The "Proposed Book" was thrown aside, and a new revision made, conforming very closely to the English, which with the exception of a few additions

and alterations, made in 1892, has since been the Book of Common Prayer for the American people.

Missionary Enterprise

The Church thus constituted set herself to save what was left of the preceding wreck, and to gather strength to become what she is entitled to become, the Church of the nation. In numbers, she never has reached that point, yet her influence has always been greater than her numbers seemed to justify. This is partly due to her history and partly because her dignified services, her conception of beautiful worship, her educating liturgy, have always attracted the intellectual and cultured people of every community, the people whose influence directs the affairs of society. By 1820 the General Convention felt strong enough to organize a missionary society. This was more fully accomplished in 1821, and, some years later, missionaries were sent to foreign countries and the Western frontier. Later the missionaries were followed by Bishops, and before the close of the nineteenth century the entire area of the United States was covered with well-organized dioceses and missionary districts, each having its own Bishop. Successful work is also conducted in China, Japan, and Liberia in Africa. The corruptions of Christianity in countries to the south of us, the little impression made upon the people's morals, and the practically idolatrous worship, have led to successful work

being carried on by the American Church in Haiti, Mexico, and Brazil.

Church Parties

The Evangelical and Oxford Movements, described in the History of the Church of England (page 131) were felt in this country. They were accentuated in the two great parties in the Church, and gave rise to much acrimony, until it was found that both were holding the same great truths, only viewing them from different standpoints. The Low Church party was allied to Evangelicalism. It may be said to represent the subjective side of religion, and lays stress on the individual's faith and practice. The High Churchman gave expression to his thought in the "Tracts for the Times." He maintains the objective side of religion, and values the visible Church, the Body of Christ, in which are the channels of sacramental grace. It is easy to see how controversy could arise between the two parties, sufficient almost to disrupt them. But a calmer view will show that the Unity of the Church is also dear to the Low Churchman, and holiness of life to the High Churchman. A contest raged between the two for a generation, from the forties to the seventies, before they found they were both working for the same cause. Two other schools of thought exist in the Church. First, there are the Broad Churchmen who wish to be tolerant to those differing from them, seeing good

everywhere, and objecting to dogmatic religion because its tendency is exclusive rather than inclusive. Their opponents say, Dogmatism is essential to the clear understanding and preservation of the faith. This latter school seeks to combine the Catholic practices of earlier ages, in worship, with the practical work of the present day, and these are known as Catholic Churchmen; not because they alone are Catholics, but because they would show that the whole Church is Catholic. With the advance made in æsthetics, it is natural that there should be a higher development of the beautiful in worship. Their opponents have accused them of copying Rome. They say, No—not Rome, but Catholic usage, as common once in England as in Europe. The truth is, the Church is Catholic, contains many men of many minds, only insisting on holding "the faith in the unity of the spirit, in the bond of peace, and in righteousness of life." "In essentials unity; in non-essentials liberty; in all things charity."

The Civil War

Probably the unity of the Church was never better illustrated than by the conduct of its various sections during the Civil War (1861-1865). The Southern states having formed a government separate from that of the United States, the Churchmen of the South naturally organized themselves into the Protestant Episcopal Church of the South-

ern Confederacy. They used the same Prayer Book, and were governed by the same canon law as before. When a vacancy occurred in one of their dioceses, a successor was duly elected and consecrated. When the war was over and before the country reunited, the Church already had become reunited. At the General Convention in 1862, there was no recognition of a division in either the nation or the Church. When the roll of delegates was called, the Southern dioceses were called in their turn, though the secretary knew none were represented. In 1865 the war was over. The Southern Bishops were invited to take their place as before, and by 1868 the breach was entirely healed. In contrast with this, such bodies as the Methodist and Presbyterian, etc., fifty years after the war, are still divided, showing how the Church tends to unity, and non-episcopacy to division.

In the Twentieth Century

From the time the Church awoke from her lethargy, and put on her armor, she has made gigantic strides. From being a Church of a class, she has become a Church of the people. From "dying with dignity," she is alive to every human interest and spiritual want. She has learned to adapt herself to modern needs, and still retain her Catholic heritage of an apostolic ministry and ancient liturgy. In 1886 she submitted a scheme for discussing Church Unity with other Christian

bodies. While none of them have accepted the propositions, the Church has been placed on record. Four things she declared to be trusts, which she dare not betray: (1) Holy Scripture, (2) The ancient creeds, (3) The two great Sacraments, (4) The historic episcopate. Without these there can be no Church. Since 1910 she has also been doing much work in preparation for a general Conference of the whole Christian world to discuss the Faith and Order of the Church. She has greatly advanced, also, in later years, in promoting the social aspect of Christianity and in Christianizing the social order.

Growth of the Church

The Church is growing faster in this country than the population, though little benefited by immigration. From 1868 to 1895, the population of the country increased 85 per cent., the Episcopal Church 215 per cent. In the same period in New York City, the Church increased 180 per cent., the Methodist only 56 per cent., Presbyterians 49 per cent., Baptists 43 per cent., and the population 80 per cent. Almost every Confirmation class contains converts from other communions, from Roman Catholics to Quakers. Each year brings many ministers from other bodies, Roman priests, Methodist preachers, etc., to serve her altars. In 1915 the Church has more than a hundred Bishops, nearly 6,000 clergy, one-tenth of whom had previ-

ously served in some other religious body, and more than a million communicants.

Chronological Table

1492—Discovery of America.
1497—John Cabot discovered North America.
1579—First service in the English language in America, being in Drake's Bay, by a chaplain of the Church of England.
1585—First white person (Virginia Dare) baptized in America.
1607—Settlement of Jamestown, Virginia.
1620—Puritans land at Plymouth Rock.
1634—Lord Baltimore's colony settle Maryland.
1695—Christ Church, Philadelphia, organized.
1697—Trinity Parish, New York, organized.
1722—Three professors of Yale College left Congregationalism for the Church.
1776—Declaration of Independence.
1783—Peace.
1784—Bishop Seabury of Connecticut consecrated by the Scotch Bishops.
1787—Bishops White and Provoost consecrated in England, for Pennsylvania and New York.
1789—American Prayer Book adopted.
1821—Domestic and Foreign Missionary Society organized.
1835—Bishop Kemper consecrated first Missionary Bishop in the domestic field.
1836—First Church missionaries to Africa.
1844—Bishop Boone of China consecrated first foreign Missionary Bishop.
1886—Declaration on Church Unity.
1892—Prayer Book revision, commenced in 1880, completed.
1910—Commission appointed to prepare for a World Conference on the Faith and Order of the Church.

Read Bishop Coleman's *History of the American Church* and Miss Ranlett's *Some Memory Days of the Church in America.*

CHAPTER IX

PUBLIC WORSHIP

THE object of attending Church services is partly for edification, partly to receive a benefit, but principally to offer worship to God; then He returns a blessing. The pulpit must not be raised above the altar. The sermon is of the earth, earthy; worship pertains to heaven. The one is for man as imperfect and a sinner, the other for him as called to be a saint, or as one desirous to live in God's presence. From the time man was placed in the world, he was commanded to honor God. The Gospel is preached to convert and instruct, that he may offer this worship.

Worship Sacrificial

Worship is sacrificial. That is, an offering or oblation presented to God. Abel brought the fruits of his flock. On coming out of the ark, Noah erected an altar. Abraham received his revelation while standing before the smoking victim. Other ceremonials were "bowing the head" (Gen. xxiv. 26, 28), benediction by laying on hands, setting up a pillar and pouring oil upon it (Gen. xxviii. 18;

xxxv. 14), and purification before sacrifice (Gen. xxxv. 2). In the Mosaic economy, a lamb was offered daily, morning and evening. On the Sabbath and feast days, the number was increased. Bread and wine, the firstfruits of the harvest, and incense, were parts of their worship, each symbolical of Christ. The Levites, in white linen, accompanied by cymbals, psalteries, harps and trumpets, sang the psalms of David.

The Worship of Heaven

In the Apocalypse, glimpses are given of heavenly worship. The four-and-twenty elders fall down before the throne, joining with the four beasts in ascribing glory and honor and power to "Him who lived for ever and ever." Angels burn incense, the saints in white sing the "song of Moses and the Lamb." Magnificence, harmony, prostrations, and adoration form the features of worship in heaven.

Pattern of Christian Worship

From this vision of St. John can be drawn the principles of Christian worship. Moses was told, "See that thou make all things according to the pattern showed to thee in the mount" (Heb. viii. 5). Moses went into the wilderness of Sinai, and received his pattern of Jewish worship. St. John, on the desolate rock of Patmos, received in a vision the pattern of divine worship. The early

Church endeavored to imitate this worship. The resemblance is still seen in the Eastern liturgy. The iconostasis with its doors, the solemn bringing in of the Book of the Gospels to be read, are imitations of Rev. iv. and v. Traces of the same are present with us, in the rood screen, in standing when the Gospel is announced, and in singing "Glory be to Thee, O Lord." We sing "with angels and archangels and with all the company of heaven," "Holy, Holy, Holy" (Rev. iv. 8; Isa. vi. 3). Moses ordered daily morning and evening sacrifice; the Prayer Book provides daily Morning and Evening Prayer. A special Communion service is appointed for each Sunday and holy day. Where congregations have the means, choristers robed in white sing antiphonally as the Levites did, "ward against ward" (Neh. xii. 24) and together "by courses" (Ezra iii. 11). The Greek of Col. iii. 16 and Eph. v. 19 seems to refer to this. The nearest approach to the music used in the temple and synagogue, scholars tell us, is found in chanting.

The Offering of Christ

Worship is sacrificial, an offering to God. Christ offered Himself. He was both priest and victim. He continues to offer Himself in heaven. He is a "priest forever," His priesthood is "unchanging" (Heb. vii. 17, 24). He is a priest in heaven (Heb. viii. 1, 2). As a priest, He must have "somewhat to offer" (Heb. vii. 3).

He continues to show Himself to His Father as the Lamb that hath been slain (Rev. v. 6). By His offering on the cross He made an atonement for our sins. By the continual oblation of Himself in heaven, on the Golden Altar, He makes intercession for us. His ambassadors on earth offer a continual memorial of His death and sacrifice on the cross; and in His Name offer up intercessions for the faithful. Thus the Church's worship is in unison with His action in heaven.

The Church's Oblation

The Church presents several kinds of oblations. She offers the sacrifice of praise and thanksgiving (Heb. xiii. 1). This is really the offering of Christ, that is, of His mystical Body, of which they are members. These are not worthy of the pure God, though He is willing to accept them. Our praises are full of imperfections. Her faithful have only broken and contrite hearts. We should give Him the best that we can. Now, as in the days of old, He provides Himself a Lamb. Christ is the Lamb of God. He only is without sin, the only perfect oblation we can offer. We do this in the Eucharist, when we hold up to the Father the Body and Blood of His Son (I. Cor. x. 16), asking Him to look upon the merits of His Son, not on our infirmities. Because this Presence of Him in the Sacrament is spiritual, it is a spiritual Sacrifice we offer. Because it is a divine offering, the early

Christians called it "a tremendous Sacrifice." Because it is not like the sacrifices of old, a shedding of blood, it is called the "unbloody Sacrifice." This worship is "our bounden duty and service." It is the principal reason why we should not "neglect the assembling of ourselves together" (see page 219).

God the Object of Worship

Belief in the actual presence of God is the mainspring of worship, and prompts every act of reverence or ritual. The Shekinah of His presence rested over the ark in the temple. Christ's Body and Blood are present in the Holy Eucharist. The Lamb in heaven is alone "worthy to receive honor and glory." In prayer we kneel to Him. In praise, we stand. The Psalmist says, "Fall down low before His footstool." Worship in the Church is to exceed that in former times (II. Cor. iii. 9), and should be assimilated to the heavenly. By outward ceremonial and gestures, testimony is given of inward humility, and an endeavor made to "worship the Lord in the beauty of holiness."

The Layman's Part in Worship

Though it is the minister who leads in worship, and the priest who consecrates the Eucharist, the layman has his part. He is not a silent listener. He belongs to a "royal priesthood" (I. Peter ii. 9). It is his privilege to offer the "sacrifice of

praise and thanksgiving," to respond "Amen" to the prayers, to sing not only the hymns, but also the Psalter. He joins in the Confession of sins, the Lord's Prayer, and the Creed. Versicles are said alternately with the minister. The Litany is thus divided between the two. Unless the people fulfil their duty of the priesthood, the priests' supplications are not complete, and the worship is only partially offered.

Ceremonial of Worship

The ceremonial of worship is intimately associated with worship itself, though it is largely dependent upon individual and national usage. The object of ceremonial is manifold: 1. For edification, addressing the eye by symbolism, as music addresses the ear. The tabernacle taught the Israelites about Christ to come. 2. For reverence, securing dignity, as the apostle says, "Let all things be done decently and in order." 3. For æsthetics, in order to secure the "beauty of holiness." People of warmer climes are naturally more ritualistic than those of the North. Protestants are apt to think an excess of ritual is "Romish," but not so. The Greeks, who are bitter in their denunciation of Rome, have a ceremonial much more minute and magnificent than that of Rome. The Lutherans were the first Protestants, and those of Germany, Sweden, and Denmark retain many of the old customs, as lights and incense. These two are de-

fended on the ground of their use in the tabernacle and in the Apocalypse of St. John. Both are symbolical of Christ. Here let it be said that those who use elaborate ceremonial must not fault those who do not, and *vice versa*. "It is the spirit which quickeneth." If this is remembered, then if ceremonial is a help, it would be sinful to deprive a brother of it; but unless the spirit of worship is present, it is nugatory. See chapter XXII., page 280.

CHAPTER X

THE PRAYER BOOK—THE BOOK OF WORSHIP

FROM the subject of worship we pass to the manner of conducting it. For this purpose the Church has provided a book of its order. Some religious bodies dispense with a pre-arranged service. It will be necessary to point out the reasons for forms of prayer.

Disadvantages of Extemporaneous Prayer

This mode of praying is modern, unknown alike to Jew or Gentile, Christian or Pagan. It frequently works great injury, enabling a minister to pray, as well as to preach, heresy. It enables a man to keep out of view doctrines which are distasteful to him. It degenerates into a one man's service, or in various congregations gives an opportunity for every one to have a psalm, or a doctrine of his own (I. Cor. xiv. 26). It seems frequently to come from the head, rather than from the heart. The mind of him who prays is so occupied with making rhetorical sentences, as to prevent the co-operation of the spirit. The hearer must wait until the words are uttered before he can give his

assent (I. Cor. xiv. 16). Often the petitions of the prayer are distasteful upon personal, political, or doctrinal grounds. Such prayers are said to affect the congregation, to whom they appear to be addressed, rather than to God.

Advantages of Forms of Prayer

Solomon says, "Be not rash with thy mouth, and let not thine heart be hasty to utter anything before God" (Eccles. v. 1). St. Paul advises, "Let all things be done decently and in order" (I. Cor. xiv. 40). A liturgy promotes reverence. "In the multitude of counsellors there is wisdom." The Prayer Book is the wisdom, not only of many persons, but of many ages. It is a growth, not composed in one day or by one man. As generation succeeded generation, what was true and lasting was preserved. In it we sing the same praises, sung by the saints of old. Human wants are ever the same, hence the same prayers are offered as of old. The liturgy rolls up to heaven, "as the voice of a great multitude, as the voice of many waters, and as the voice of mighty thunderings" (Rev. xix. 6), for it comes from "many nations, peoples, and tongues." The Church is a form; the Creed and the Ten Commandments are forms. Jesus Christ "took upon Him the form of a servant." By a form the whole round of Christian truth can receive its due share of attention, and the people be better edified. Many hymns are forms of prayer;

we cannot sing extemporaneous hymns. The Prayer Book is called the Book of Common Prayer because all use it, and all may have a part in it.

Objections Answered

It is sometimes said that a form produces indifference and languor. All prayer can degenerate into lip service, empty husks, and can grow wearisome. It is also said that there is too much sameness in forms. Can that make any difference to Him "with whom there is no variableness nor shadow of turning"? with Jesus Christ, "the same yesterday, to-day, and forever," who receives praise from those in heaven "who rest not day and night saying, Holy, Holy, Holy"? Our Lord in the Garden of Gethsemane prayed three times "using the same words." But the Prayer Book with its sameness is full of variety. Part changes for every day, and part for every week, and yet it is so simple in its construction that it is easy for any one to understand. Often those who object to forms in the worship of Almighty God are very punctilious about their careful use and preservation in Masonic and other secret fraternities.

Bible Reasons for Forms of Prayer

God approves of forms. He provided them under the law (Num. vi. 23-26; x. 35, 36; Deut. xvi. 6-8; xxvi. 5-11, etc.). The synagogue and temple worship was pre-composed, in both of which

the Psalms formed a large part. In these our Lord and His disciples joined. He never condemned these forms, hence we have His example. He gave a form of prayer, and John the Baptist gave his disciples one (St. Luke xi. 1, 2). The prayer, "Our Father," was adapted by Christ from the Jewish liturgy. He gave a form for Baptism. At the Last Supper, the hymn that was sung (St. Matt. xxvi. 30) was most probably the Hallel, composed of different psalms. Upon the cross, His prayers were quoted from the Psalms (comp. St. Luke xxiii. 46 and Ps. xxxi. 5; St. Matt. xxvii. 46 and Ps. xxii. 1). After the Day of Pentecost, the Apostles prayed with "one accord" (comp. Acts iv. 24 and Ps. ii. 1, 2. See also Acts xiii. 2, where the Greek is, "as they were liturgising"). No extemporaneous public prayer is mentioned in the New Testament.

Antiquity of Forms

The Christian liturgy was probably composed before the New Testament was written, in order to celebrate the Holy Communion. The apostle seems to quote it (I. Cor. ii. 9; II. Tim. ii. 11-13, etc.). The Greek of Eph. v. 14 is metrical, and may be translated, "Therefore *it* says, Awake," etc. The early Fathers refer to the form of service in their day. From them we learn that there were four very ancient liturgies, which can be traced back to the second century, and probably to the

first, and with such resemblances as to indicate unity of design. For 1,500 years no Church is known to have existed without a liturgy. To-day, nine-tenths of Christendom use some modification of the original forms. In the second century we find the *Ter Sanctus* (Holy, Holy, Holy) in use, and part of the *Gloria in Excelsis.* In the fifth century there are traces of the *Te Deum,* in the fifth many of the collects, and in the sixth the present use of the Epistles and Gospels for the various days of the Church year. There are traces of these as early as the fourth century.

The Lineage of the Prayer Book

Christianity was independently introduced into England in the first century, but it was soon afterwards intimately connected with the Church in France. The Gospel probably came from Ephesus and St. John, to France, and with it the Ephesine Liturgy, one of the early four, called the Liturgy of St. John, to which we can trace the Prayer Book. Augustine, sent by Gregory to the Saxons, was consecrated in France. He compiled a liturgy, taking some parts from the British use, and some from the French and Latin use. After the Norman Conquest, Osmond, Chancellor of England, and Bishop of Sarum (Salisbury), in 1085, revised the service books, bringing them into closer conformity with the Roman, which is also traced back to another of the original four liturgies. This

English, or Sarum, use, always retained its independence and peculiarities, and was the model of the reformed Prayer Book.

The Reformation

The general degeneracy of the times, and the dovetailing of sentimentalism with true devotion, had in the course of ages affected the worship of the Church of England as well as that of the rest of Europe. At the Reformation in the sixteenth century, four abuses specially needed correction.

1. To turn the Latin forms into the English tongue. The day had passed when Latin was universally understood. Besides, the English language had not been formed until shortly before the Reformation. A liturgy in an unknown tongue was not edifying. St. Paul said he would rather speak five words in the Church in such a manner as to teach others than "ten thousand words in an unknown tongue" (I. Cor. xiv. 19). In primitive times, the liturgies were clothed in the language of the people, as Greek, Latin, Syrian, Coptic, and Slavonic, which liturgies still exist.

2. To restore the ancient practice of reading Scriptures in large and continuous portions. In place of this, during the Middle Ages, Acts of the Martyrs, and legends of the saints had been substituted. These were sometimes true history, some-

times false, and often unedifying. In fact, the calendar was loaded with saints' days, and the lives of many of them were far from saintliness, while others were such that the people had no special interest in them. Inspired Scripture is the true book to read in divine service, and this the Prayer Book orders.

3. To remove what was objectionable. As the calendar was overloaded with saints' days, so the service books abounded in prayers to the saints, and especially to the blessed Virgin. The Litany was full of them, and it was the first service translated and purged, by which the people received a taste for more.

4. To simplify the services in such a way as to be used by the people, in other words to become "Common Prayer." The old services were in various and voluminous books, the Breviary in four volumes, containing what is now Morning and Evening Prayer; the Missal, containing the Communion service, with the collects, epistles, and gospels; the Manual, containing the occasional offices, as Baptism, Marriage, etc.; and the Pontifical, containing the Ordinal, and other offices used only by the Bishop. These are now all included in the Book of Common Prayer, with the Bible for the lessons, and the Hymnal for additional praises.

Changes Gradual

These four changes were gradually made, as the following table shows:

1536. The Epistles and Gospels were read in English, after being read in Latin.

1541. The use of Sarum was adopted first by the Province of Canterbury, and then by the whole kingdom, all other uses being laid aside.

1542. A chapter in the Bible was ordered to be read in course, morning and evening, after the Legends of the Saints.

1543. All service books were ordered to be examined and purged of foreign legends, superstitions, etc.

1544. The Litany was translated into English.

1548. The preparation of the communicants in English followed the Latin Mass, and is still a part of the Communion service.

1549. The first English Prayer Book was compiled, and was very similar to the present book both of England and of America.

The Daily Offices

The daily offices of Morning and Evening Prayer, or Matins and Evensong, were derived from the canonical hours, seven in number, to be said at the various hours of the day. They were all more or less lengthy, and each contained largely

the same matter. In the course of time they came to be said by accumulation; that is, several at one time, instead of at the proper hour. By this the original intention was thwarted, besides the people were led to believe that daily worship was an impossibility for men engaged in the ordinary occupations of life. The reformers determined to adjust all this, by consolidating the seven services into two, to omit repetitions, and to read the psalter once a month instead of once a week. To go through the ancient services was a difficult matter. There was so much turning over of pages, reading a little here and a little there, providing for this saint, commemorating that event, doubling this antiphon, that it was a mystery to the common people. All this the reformers simplified. Originally, the daily offices grew out of the two daily services of the synagogue, and thus the Prayer Book returned to the primitive method, and is the vehicle of the Church's daily round of praise, like the morning and evening services of the temple. The English Prayer Book requires the clergy, unless hindered, to say these offices publicly or privately so that they may either pray with or for the people.

The Various Revisions

The first English Prayer Book was issued in 1549, under Edward VI. Certain foreigners who disliked the Church and Catholic usages influenced

the reformers, and another revision was made in 1552, eliminating some of these usages. Every revision since has been a step towards their restoration. These occurred in England in 1559, and the final one in 1662. In America the book was adapted to the new republic in 1789, and another revision was completed in 1892.

The following table will show how the ancient Matins, Lauds, and Prime were condensed into Morning Prayer.

A Comparative Table of Morning Prayer

SARUM BREVIARY OF 1085.	PRAYER BOOK OF 1549.	AMERICAN PRAYER BOOK OF 1892.
Matins.		
In the name of the Father, etc. (See below under *Prime.*)		Sentences of Scripture. Exhortation, Confession. (Absolution, added in 1552.)
Lord's Prayer. Hail Mary, etc.	Lord's Prayer.	Lord's Prayer.
O Lord, open thou our lips, etc.	O Lord, open thou our lips, etc.	O Lord, open thou our lips, etc.
O Lord, make speed to help, etc. Gloria Patri.	O God, make speed to help us, etc. Gloria Patri.	Gloria Patri.
Alleluia (that is, Praise ye the Lord).	Praise ye the Lord.	Praise ye the Lord.
Invitatory (a special antiphon).		
Ps. 95 (used in the temple worship.)	Ps. 95.	Ps. 95.
12 or 13 Psalms, with Gloria.	Psalm in course with Gloria.	Psalms in course with Gloria.

SARUM BREVIARY OF 1085.	PRAYER BOOK OF 1549.	AMERICAN PRAYER BOOK OF 1892.
3 or 9 lessons.	Lessons from the Old Testament.	Lesson from the Old Testament.
Te Deum.	Te Deum	Te Deum
Lauds.	or	or
5 Psalms, among them the Jubilate and Benedicite (used in the temple).	Benedicite.	Benedicite.
The Little Chapter from the Bible.	Lesson from the New Testament.	Lesson from the New Testament.
Hymns.	Jubilate (see above in Sarum)	Jubilate
Benedictus.	or Benedictus.	or Benedictus
Collect for the day and for Peace.	(See below.)	(See below.)
Prime.		
(Our Father — Hail Mary — O God make speed — Hymn—3 Psalms —Creed of Athanasius — Little Chapter.)		
Lord, have mercy upon us.	(See below.)	
Our Father.	(See below.)	
Apostles' creed.	Apostles' creed.	Apostles' creed.
(See above.)	Lord have mercy upon us.	
(See above.)	Lord's Prayer.	
Versicles.	Versicles.	Versicles
Confession and Absolution.	(See above.)	(See above.)
(See above under *Lauds.*)	Collect for the day.	Collect for the day.
Collect for Grace.	Collect for grace.	Collect for grace.
(See above under *Lauds.*)	Collect for peace.	Collect for peace.
Thanksgiving.	Prayers.	Prayers.
Benediction.		Benediction.

It will be unnecessary to tabulate Evening Prayer, which is a condensation of the ancient Vespers and Compline. As the *Te Deum* of Matins and *Benedicite* and *Benedictus* of Lauds were put in Morning Prayer, so the *Magnificat* of Vespers

and *Nunc Dimittis* of Compline were made part of Evening Prayer.

The Psalms

The Psalms are read through once a month. The ancients used them so frequently that often the whole hundred and fifty were known by heart. In some churches the whole Psalter was recited every day, as is now done by the Copts. In other places, the use was once a week. Once a month keeps the service at proper length. Upon Christmas Day, Easter Day, and a few other days, special or proper psalms, appropriate to the event commemorated, are appointed, as xxii. for Good Friday or xxiv. for Ascension Day. The *Gloria Patri* from the fourth century has been sung after the psalms, thus turning Jewish psalms into Christian hymns.

The Lessons

The Old Testament is read as the first lesson, and the New, as the second. The calendar is so arranged that the Old Testament (excepting a few chapters, principally genealogies) is read through once a year, and the New twice. In the synagogue, regular lessons were selected, one from the law and the other from the prophets. Special days and all Sundays have proper lessons, appropriate to the Church seasons, as Isa. ix. for Christmas and John xii. for Psalm Sunday.

The Canticles

Singing between the lessons is a very ancient custom. Three of the Canticles are Gospel hymns recorded by St. Luke, namely the *Benedictus, Magnificat,* and *Nunc Dimittis,* or the songs of Zacharias, the Blessed Virgin, and Simeon. They have been used from early times, and are regarded as daily memorials of the Incarnation. The *Te Deum* is attributed to St. Hilary, Bishop of Poictiers (A. D. 355) in France. Formerly it was supposed to have been the composition of St. Ambrose and St. Augustine at the baptism of the latter. The *Benedicite* is an old Jewish hymn, a paraphrase of Psalm cxlviii., and tradition says it was sung by the three children saved from the fiery furnace (Dan. iii.). It was used in the Christian Church as early as the third century, possibly earlier.

The Litany

The Litany is a very ancient form in the Eastern Church, and in the West was called the Rogations. It was usually sung in procession, a custom still continued in some parts of England and Europe. As the Litany now stands, it is substantially fourteen hundred years old. In the eighth century, invocations of saints were added, which were expunged at the Reformation. The Jewish liturgy had a form of prayer for the synagogue which resembled this service.

A COMPARATIVE VIEW OF THE COMMUNION SERVICES.

LITURGY OF EPHESUS 2ND CENTURY. CALLED ST. JOHN'S.	EASTERN, 4TH CENTURY.	ROMAN, 6TH CENTURY.	OLD ENGLISH (SARUM) 1085.	AMERICAN
			Hymn "Come Holy Spirit" etc.	Hymn (optional.)
			Collect for purity. (Occurs later.)	Lord's Prayer. Collect for purity. 10 Commandments.
Lesson from the Prophets.	Lesson from the Old Testament.	Kyrie.	Ps. xliii. Kyrie.	Kyrie as responses to the Commandments.
			Lord's Prayer.	(This occurs earlier.)
			Confiteor.	(This occurs later.)
		Introit.	Introit.	(This is optional and occurs earlier.)
		Gloria in excelsis.	Gloria in excelsis.	(This occurs later.)
		Collect for the day.	Collect for the day.	Collect for the day.
	Epistle.	Epistle and Gradual.	Epistle and Gradual.	Epistle.
Memoirs of the Apostles.	Gospel.	Gospel.	Gospel. Nicene Creed.	Gospel. Nicene Creed.
	Sermon.	Sermon.	Sermon.	Sermon.
	Litany. (The Kyrie is an abbreviation of this.)			
The Kiss of peace occurs later.	Kiss of peace.—Absolution.			
	Offertory.	Offertory.	Offertory.	Offertory.

A COMPARATIVE VIEW OF THE COMMUNION SERVICES—(*Continued.*)

LITURGY OF EPHESUS 2ND CENTURY. CALLED ST. JOHN'S.	EASTERN, 4TH CENTURY.	ROMAN, 6TH CENTURY.	OLD ENGLISH (SARUM) 1085.	AMERICAN.
				Prayer for the Church.
The Kiss of peace.	II. Cor. xiii. 14.	The Lord be with you, etc.	The Lord be with you, etc.	Ye -- who are in love and charity, etc.
			(This occurs earlier.)	Confession — Absolution.
				Comfortable words.
Lift up your hearts, etc.	Lift up your hearts, etc.	Lift up your hearts, etc.	Lift up your hearts, etc.	Lift up your hearts, etc.
Holy, Holy, Holy, etc.	Preface with Holy, Holy, Holy, etc.	Preface with Holy, Holy, Holy, etc.	Preface with Holy, Holy, Holy. etc.	Preface with Holy, Holy, Holy, etc.
(This occurs later.)			Prayer of Humble Access.	Prayer of Humble Access.
	Commemoration of our redemption.		Commemoration of our redemption.	Commemoration of our redemption.
Words of the Institution.	Words of the Institution.	Words of the Institution.	Words of the Institution.	Words of the Institution.
Oblation.	Oblation.	Oblation.	Oblation.	Oblation.
Invocation of the Holy Spirit.	Invocation of the Holy Spirit.			Invocation of the Holy Spirit.
	Prayer for the Church.	Prayer for the Church.	Prayer for the Church.	Prayer for the Church.
The Lord's Prayer.	The Lord's Prayer.	The Lord's Prayer.	The Lord's Prayer.	(This occurs later.)
Prayer of Access.			(This occurs earlier.)	(This occurs earlier.)
Communion.	Communion.	Communion.	Communion.	Communion.
(This occurs earlier.)	(This occurs earlier.)	(This occurs earlier.)	(This occurs earlier.)	Lord's Prayer.

A COMPARATIVE VIEW OF THE COMMUNION SERVICES—(*Continued*).

LITURGY OF EPHESUS 2ND CENTURY. CALLED ST. JOHN'S.	EASTERN, 4TH CENTURY.	ROMAN, 6TH CENTURY.	OLD ENGLISH (SARUM) 1085.	AMERICAN.
Thanksgiving.	Thanksgiving.	Post Communion. (This occurs earlier.)	Post Communion. (This occurs earlier.)	Thanksgiving. Gloria in excelsis.
Benediction.	Benediction.	Benediction.	Benediction.	Benediction.

Recent investigations show that the ancient Liturgies correspond in form to the temple service and thus to the Apocalypse of St. John.

The principal changes which have been made in the Communion service since the Reformation are the introduction of a confession and absolution in a different place, and of a different form, changing the place of the *Gloria in Excelsis* and Lord's Prayer, and the use of the Ten Commandments as a constant Old Testament Lesson.

The Commandments

The use of these in the Communion service is peculiar to the Anglican Church. Standing at the beginning, they enable a man so "to examine himself before he presume to eat of that Bread and drink of that Cup." They were thundered on Mount Sinai, but softened by our Lord in His Sermon on the Mount, and hence, in this service they are followed by Christ's summary, including them under a twofold head—love to God and love to man.

The Collects

The Collects are short prayers. There is one for every Sunday and holy day. They sum up the teaching for that day in the form of a prayer. Most of them are very ancient. Five of them can be traced to A. D. 451 and possibly are older; twenty-one to 492; twenty-five to 590; several others to prayers and anthems equally ancient. About twenty were composed in 1549. It is a peculiarity of the Collect, that the one for the day

is always said in daily Morning and Evening Prayer, so that those offices may have the flavor of the Communion, and the Eucharistic element is made to pervade ordinary daily worship.

The Kyrie

The early Greek liturgy was prefaced by a series of supplications, which exists to the present, under the name of the Ectene. In the West, the Litany took its place. This was abbreviated to what is called the Lesser Litany, consisting of three clauses repeated three times.

"Lord, have mercy upon us."

"Christ, have mercy upon us."

"Lord, have mercy upon us."

Hence called the Kyrie (Lord). When the Ten Commandments were made part of the service, a Kyrie was placed after each, and thus the ancient usage was preserved.

The Epistles and Gospels

These always contain the thought for the day and season. Those for Advent refer to our Lord's coming again; those for Epiphany to the manifestation of His glory; those for Lent to sin and the Passion. The selections we have in the Prayer Book are probably 1500 years old or older, and are nearly the same as those used by the Romans and Lutherans. Those in the Greek Church vary from ours, but the principle upon which the selection is

made is the same. We retain the custom of standing while the Gospel is being read. The ceremony is much more elaborate in the Greek Church. In the synagogue, the Book of the Law was carried by the reader from its receptacle to the pulpit, with elaborate ritual. Rev. v. is probably a reference to the synagogue custom, and the basis of our special reverence for the reading from the Gospel by standing and singing an ascription of praise.

The Canon

The Canon is the name often given to the prayer of consecrating the bread and wine. It consists of three parts: (1) The words of our Lord when instituting the Sacrament. As the priest recites them he imitates Christ's act, by taking the bread in his hand and breaking it, and by blessing the wine. (2) The oblation of the elements to God, in remembrance of the death and resurrection of His Son. (3) The invocation of the Holy Spirit, by whose power the bread and wine become the Body and Blood of Christ. These three parts we find in nearly all ancient liturgies, and the general form of all is about the same. This fact has led liturgists to believe that there was an original apostolic norm, from which all other liturgies have sprung.

The Gloria in Excelsis

This ancient hymn is used after the Communion, and reminds us of that hymn sung by the disciples before going out into the Mount of Olives (St. Matt. xxvi. 30). It is based upon St. Luke ii. 14 and St. John i. 29. The first part was used as early as the second century. By the third, it had expanded to nearly what we now have it. At first it was a morning hymn, and not until about A. D. 500 was it in the West made part of the Eucharistic service. The Greeks have used it since the fourth century in their daily office.

Scriptural Character of the Prayer Book

We may make this summary of the book: Three fifths are taken from holy Scripture, one fifth consists of prayers, creeds and canticles from 1200 to 1500 years old, some of them reaching back to apostolic times. The other fifth consists of prayers and exhortations some three hundred years old. At any one service, not counting the sermon, about one half of it is carried on in the actual words of Holy Scripture. One half is praise, one fourth prayer, and one fourth reading the Bible.

The Prayer Book and Individual Life

The Prayer Book follows a man from the cradle to the grave. By Baptism, the babe is received into the bosom of the Church. When able

to learn, the child is taught the Catechism. When he arrives at years of discretion, the youth is confirmed by the Bishop. He is afterwards fed in the Holy Communion. The Church, out of this book, marries him, comforts and visits him in sickness, gives him the *viaticum* before death, buries him, and provides that he "and all others who have departed this life in faith and fear" may be remembered at the altar to eternity.

Chronological Table of the Prayer Book

B. C.
1004—Temple worship regulated by David.
460—Temple worship revived and re-adjusted by Ezra.
A. D.
29—Jesus gives the Lord's Prayer, a form for Baptism, and institutes the Eucharist.
50—The Celtic Church in Britain, with its liturgy.
60—The "form of sound words" or Creeds being formed.
65—The Ephesine Liturgy in growth (see table page 171).
440—Sacramentary (Communion service book) of Leo I.
460—The Litany appointed to be used on Rogation days.
597—St. Augustine lands in England. He compiles a service book for the Saxon Church.
1085—Osmund, Bishop of Sarum, revives the service books.
1400—The Prymer in English, containing Matins, Evensong, certain Psalms, office for the dead, Creed, Lord's Prayer, Ten Commandments, Hail Mary, and seven deadly sins.
1541—Large Bible ordered to be placed in parish churches.
1544—Litany in English.
1548—Part of the Communion service said in English.
1549—First English Prayer Book.
1552—First revision of the Prayer Book.
1559—Revision under Elizabeth.

1645—Prayer Book suppressed by the Puritan Parliament.
1662—Final revision of the Prayer Book in England.
1789—First American revision.
1892—Second American revision.
1913—Joint Commission of General Convention appointed to consider a third revision.

For the general reader, Dearmer's *Everyman's History of the Prayer Book,* now adapted to our American book, is best. Temple's *Church in the Prayer Book* is excellent and a host of other excellent works could be named, including Bishop Barry's. For the Communion service, which will be studied separately, Luckock's *Divine Liturgy.* An excellent, cheap, condensed book is *The Prayer Book Reason Why.*

CHAPTER XI

HOLY ORDERS

The Ministry of Worship

THE duty of teaching the faith, directing the affairs of the Church, and performing her sacred rites, was committed to "earthen vessels," to men, permitted to be "ambassadors of Christ." He instituted this ministry, He commissioned its first officers, He empowered it to reproduce and perpetuate itself, promising to be with it to the end of the world (St. Matt. xxviii. 20). When the Church so grew that the apostles were compelled to share some of their responsibilities, they retained in their own hands the government. It was the apostles who ordained the Seven, who sent Peter and John to Samaria, who sat in council to determine the status of the Gentiles. In the Epistles of St. Paul, everywhere the apostles in the plural are mentioned as the rulers, not a single apostle; not St. Peter, but the whole college.

The Apostolic Order

The Apostolic Order was continued. Besides the original twelve, the following are named as of the Order; Barnabas, Paul, Timothy, Epaph-

roditus (see the Greek of Phil. ii. 25), Silvanus, Junius, and Andronicus (Rom. xvi. 7). Of these, only St. Paul is said to have seen our Lord. Only two are said to have performed miracles. Hence, neither the privilege of an eye witness, nor the power of miracles, was necessary to the apostolate. Some had one or both of these privileges, and were not called apostles. Some had neither, and were so called. The Angels of the Seven Churches, as can be seen by the powers attributed to them, were rulers in their respective Churches. The word *angel* is identical in meaning with the word *apostle;* that is, *one sent.* In after ages, the name of the order was changed to that of bishop, a word used in the New Testament to refer to the second order of the ministry. Theodoret, of the fourth century, says, "The same persons were anciently called bishops and presbyters, and whom we now call bishops were then called apostles. But in process of time the name of apostle was appropriated to them who were apostles in the strictest sense, and the rest who had formerly the name of apostles were styled bishops."

No Parity of the Whole Ministry

Other orders of the ministry are mentioned in the New Testament, as elders and deacons. These had only some of its powers, not all. Elders could not ordain, for those in Ephesus required the presence of St. Timothy. For the same reason, Titus

was sent to Crete. St. Philip, the deacon, could baptize and preach in Samaria, but could not confirm. "He gave some apostles, and some prophets, and some evangelists, and some pastors and teachers" (Eph. iv. 11). "Are all apostles? are all prophets? are all teachers? are all workers of miracles?" (I. Cor. xii. 29).

Church Government

There are four kinds of Church government in existence to-day.

(a). *Episcopal,* or government by Bishops.

(b). *Papal,* which is really episcopal, with one Bishop ruling all the others.

(c). *Presbyterian,* or government by a ministry all being of the same order. To this class belong those who use the name, also Lutherans, Reformed, and Methodists. Although Methodists have ministers styled Bishops, they only claim to hold an office, not forming a distinct order, nor tracing their succession back further than to John Wesley, who was not himself a Bishop.

(d). *Congregational,* which also includes Unitarians and Baptists.

The first (Episcopal) alone is scriptural.

The second (Papal) is the episcopal regime perverted. The other two are modern.

James, Bishop of Jerusalem

As Timothy was appointed Bishop of Ephesus, and Titus of Crete, so James was Bishop and ruler of the Church in Jerusalem. This fact explains many passages of Scripture. To him were tidings taken that St. Peter had been delivered from prison (Acts xii. 17). He summed up the deliberations of the Apostolic Council assembled to decide the question concerning Gentile circumcision (Acts xv. 19, 20, 29). To him St. Paul reported when he arrived in the Holy City (Acts xxi. 18). He is first mentioned among the pillars of the Church in Jerusalem (Gal. i. 19; ii. 9). He wrote the epistle to the twelve tribes scattered in various parts of the world, for they had come in contact with him when they came to the city to keep the various feasts. All the early Christian writers and historians who mention James state that he was the first Bishop of Jerusalem.

Episcopacy Universal

It is universally acknowledged by all historians of whatever denomination, and by infidel writers, that the Church of the second century, from one end of the world to the other, was episcopal. Many non-episcopal writers say it was episcopal even in the time of St. John. If, now, the Apostolic Church was not episcopal, how does it come that so mighty a revolution could have taken place in

so short a time, and yet not have left a sign of the change, nor a ripple in the ecclesiastical sea, nor a protest from a single clergyman who objected to some Bishop placing himself in authority over others, nor a single Church, from Spain in the West to India in the East, that did not retain the original form—if episcopacy was not that form? These facts are sufficient to show that the Apostolic Church, as well as that of the second century, was episcopal. Hence no protest, no revolution, was necessary, for all preserved the original form. Contrast this with the growth of the papacy. We can trace every effort after more power, and every opposition to the papal claims. For 1500 years no Church existed without a Bishop. After that we can trace the rise of presbyterial and congregational forms.

The Apostolic Succession

The New Testament shows that St. James was Bishop at Jerusalem, Timothy at Ephesus, Titus at Crete, and Epaphroditus at Philippi. History corroborates these facts. St. Paul provided for successors. He tells Timothy to "commit to other worthy men the things thou hast heard, that they might teach others also" (II. Tim. ii. 2). Clement (Phil. iv. 3), Bishop of Rome A. D. 87, says "Our apostles knew by our Lord Jesus Christ, that contention would arise concerning the name of Bishop . . . they appointed persons and gave directions,

when they should die, that other approved men should succeed in their ministry." Tertullian (A. D. 190) says, "Let them set forth the series of their Bishops, so running down the beginning by succession, that the first Bishop may have some of the apostles or apostolic men, who continued with the apostles, for their author or predecessor." To give color to these words, all the principal sees, at Jerusalem, Antioch, Alexandria, and Rome, kept lists of their Bishops, which are still extant. Irenaeus (A. D. 202) says, "We can reckon up the list of Bishops ordained in the Churches by the apostles up to our time."

Objections Unreasonable

What is called Apostolic Succession is not a myth, but is often misunderstood. The printed Bible lying on our table is not the one written by the apostles. It was copied from another, and that from another, and so on back to the original manuscripts. That is the apostolic succession of the Bible. Every man learned in the law is not a practitioner until he has been admitted to the bar by the court. No one else could give the authority. The difference between a quack doctor and a regular physician is not in the medical knowledge of either, but in the fact that one has received a diploma from an authorized college and the other has not. The Apostolic Succession means that the apostles alone had a right to ordain to the ministry,

and after them the Bishops to whom it was committed. This brings to view another phase of the subject.

The Sin of Korah

The New Testament tells us "No man taketh this honor to himself but he that is called of God" (Heb. v. 4). When our Lord ordained His apostles, He said, "Ye have not chosen Me, but I have chosen you" (St. John xv. 16). So, when the apostles ordained men to the ministry, they distinctly taught that they were the ones who gave the commission, and not the people (Acts vi. 3; xiv. 23). The ministry flows from above, not from below. St. Jude (verse 11) prophesies that the sin of Korah (Num. xvi.) would be repeated in the Church. The sin of Korah was that of the Levites pushing themselves into the priesthood; and he was aided by laymen (sons of Reuben) trying to do the same thing. The sin has been repeated, when presbyters assume to be Bishops, and laymen administer the sacraments. In saying this, there is no denial of the piety, sincerity, and learning of denominational ministers; but it condemns the source of their authority. A man may be honest, and learned in the law, yet his opinions are not binding unless he is a regularly appointed judge. Wesley knew this. He preached upon it, taking Korah as his text, and strove to restrain his followers from the sin. Men forced themselves un-

duly into the apostolic office from the very beginning. St. John wrote to the Angel of the Church of Ephesus, "Thou hast tried them which say they are apostles and are not, and hast found them liars" (Rev. ii. 2).

The Episcopate and Unity

In speaking of the Church (Chap. V), we saw it was our Lord's design that the Church should be one. Unity is one of the four marks expressed in the Creed. It forms part of the petitions of the historic liturgy. The best way of preserving or bringing about that unity, must be the divine plan. A deviation from it is Satan's mode of dividing the Body of Christ. Church history shows us plainly that episcopacy is the only form of government which has united the whole Church. Such was its glorious condition in the second century. The rise of the papacy caused the division between the East and the West, the first great schism in Christendom. The East never did accept the papal idea, so the papacy was never universal, and never has united the whole Church. The East rejected the papacy, but has retained through all the centuries the episcopate. The modern forms of Presbyterianism and Congregationalism not only have never drawn the historic bodies into unity, but have been unable to preserve it among themselves. The Episcopate once united

the whole Church. Its tendency is towards unity, and it will in God's time again unite all calling themselves Christians.

The Threefold Ministry

The ministry in the New Testament and in the early Church was threefold. Ignatius (2nd century) compared it to the Three Persons of the Trinity. His writings are full of the three offices. "Give ear to the Bishops, and to the presbyters and deacons subject to him." He that doeth anything without the Bishop and presbyters and deacons is not pure in conscience." "Without these there is no Church." Jerome (4th century) tells us that the Bishops, priests, and deacons bore the same relation to the Christian Church that the High Priest, Priest, and Levite did to the Jewish.

Objections to the Priesthood

It is truly said that we all belong to a royal priesthood. So did all Israel (Ex. xix. 16), yet Aaron and his sons were specially appointed. The Christian priesthood, like that of Christ, is after a better order than that of Aaron. He is a priest after the order of Melchisedec, who as a type of Christ offered bread and wine (Heb. vii.). The priest is Christ's ambassador to reconcile the people to God (II. Cor. v. 19, 20). He is the leader of the people, presenting their prayer and praises, a "steward of the mysteries."

The Succession of the American Episcopal Church

The succession of the American Episcopal Church is traced back to several of the apostles. The first American Bishop was Seabury, consecrated by Scottish Bishops; the next three, White, Provoost, and Madison, were consecrated in England. The first Archbishop of Canterbury (596) was consecrated by French Bishops, who traced their authority back to St. John. The early British Bishops of Wales, whom Augustine found in England, derived their orders most probably from St. James of Jerusalem, and this line was consolidated with the Anglo-Saxon. Connection has also been made with the Bishops of Rome, especially through Theodore, Archbishop of Canterbury in the seventh century, by which the succession is traced to St. Peter and St. Paul. At the time of the Reformation, two-thirds of the Irish Bishops conformed, and have united in consecrations. Since the Reformation, Marc, Archbishop of Spalatro, Italy, left the Roman communion, entered the Anglican, and assisted at the consecration of several Bishops. The succession is thus not a mere chain, but a network, reaching back to the beginning.

Diocesan Episcopacy

As the Church enlarged, the Apostles separated, each taking a different field of labor. This plan gradually developed into diocesan episcopacy.

Germs of it we find in the New Testament. Thus to St. Peter was committed the Gospel of the circumcision, and to St. Paul that of the uncircumcision. Timothy was Bishop of Ephesus, Titus of Crete. While each was Bishop of the whole Church, and the exercise of his functions was valid, yet, in general speaking, his responsibility extended only to the territory committed to his charge. To invade the territory of another Bishop (Rom. xv. 20) tended to create a schism, and the Church for its own protection forbade such acts, unless performed with the consent of the Bishop presiding over that district. When dioceses were subdivided into parishes, the same rule was extended to the acts of priests, restricting them within their own parochial lines. In other words, at ordination a man receives a universal mission, but limited jurisdiction. It was the disregard of these principles which led the Methodists into schism. Wesley said, "The world is my parish." He confounded his mission with his jurisdiction, restrained for the sake of unity. The Council of Nice (325 A. D.) restricted the Bishop of Rome to his own province, but in later times he disobeyed the canon, and claimed authority in other dioceses.

Metropolitans

While all Bishops have, like the apostles, equal powers, some have been placed over others, for purposes of discipline, calling councils, and con-

solidating the Church. These were called Metropolitans, and the others, Suffragans. Metropolitans are sometimes called Archbishops; and the four great sees, of Rome, Antioch, Alexandria, and Constantinople, were called Patriarchates. The Eastern Church has added the Patriarch of Moscow, in place of the Bishop of Rome, whom it excommunicates. England has two Archbishops, Ireland two, the colonies various Archbishops and other Metropolitans. In the United States, the ranking Bishop is called the Presiding Bishop. In the early Church, the title of pope, or *papa,* was given to all Bishops, preëminently to the Bishop of Alexandria; in the West, it was gradually restricted to the Bishop of Rome.

The Bishop

The Bishop, as the successor and representative of an apostle, is the fountain head of all authority. It is his peculiar prerogative to consecrate other Bishops. This he does in conjunction with at least two others, for every Bishop must have at least three consecrators. This gives him a network of lines leading back to the apostles, and assures him that his succession is valid. A Bishop also ordains priests and deacons, confirms the baptized, and consecrates churches. He is the chief pastor in his diocese, responsible to the Good Shepherd, and has the "care of all the Churches." The chief

church in his diocese is his Cathedral, where he has his seat.

Priests

Priests can baptize, celebrate the Holy Communion, declare the forgiveness of sins to penitents, pronounce the benediction, and regulate the affairs of their parishes. They usually serve an apprenticeship in the diaconate. St. Paul says they that "use the office of a deacon well purchase to themselves a good degree." All priests are equal in spiritual functions, but various titles have been given to those holding certain offices.

A *Rector* is the head clergyman of a parish.

A *Vicar* is the head of a parish or part of a parish, representing some power which appoints him.

A *Curate* is an assistant; though the term originally meant the chief priest of a *cure* or parish.

A *Dean* is the head of a Cathedral.

Canons are other clergy attached to the Cathedral staff.

Archdeacons or *Rural Deans* assist the Bishop in certain portions of his diocese, generally having charge of a specified portion of the missionary work.

Deacons

The first deacons are usually supposed to have been the seven, of whom St. Stephen was one. Probably the "young men" who buried Ananias

and Sapphira held the office for the Hebrews, as the seven did for the Grecians. The office is ministerial. St. Philip preached and baptized in Samaria. A deacon can also assist in the Holy Communion, read prayers, but cannot pronounce the absolution or benediction. A deacon is permitted to preach if specially licensed for the purpose by the Bishop.

Ordinations

From very early times ordinations were appointed at the Ember seasons, which are days of fasting, in imitation of the disciples and prophets at Antioch (Acts xiii. 1, 2). These days are as old at least as the third century. The service of ordination is bound up in the Prayer Book, and like the other services, is very ancient in form, with some modern alterations. The laying on of hands is the outward sign. It was thus that Moses appointed his successor, Joshua, and that the apostles appointed the seven.

Vestments

The Lord told Moses to make Aaron and his sons "garments for glory and for beauty" (Ex. xxviii. 2, and 40). This reason has passed into the Christian Church. Symbolically, the white surplice represents the robe of righteousness, the white robes of the heavenly court, and the pureness of divine service. Its utility consists in lending

dignity to the worship, in hiding the ever-changing fashions of men, and in clothing rich and poor alike impartially. Vestments are early mentioned by Church writers. Polycrates, quoted by Eusebius (fourth century), says St. James at Jerusalem, and St. John at Ephesus, wore the mitre of the High Priest. Eusebius also speaks of the "sacred gown and sacerdotal garments worn by Bishops and priests." The Apostolic Constitutions (third century) refer to the *"Splendidam vestem."* The following are the names of some of the vestments worn by the clergy:

A *Cassock* is a long, black coat (purple for Bishops) put on under the surplice. It reminds the wearer of his separation from the world.

A *Surplice* is a white vestment usually extending to the knees or below. It reminds the wearer of the purity of God's service.

A *Cotta* is a short surplice worn by choristers.

A *Stole* is a narrow scarf worn on the shoulder, the ends hanging down in front. It reminds the wearer of the yoke of Christ. It is generally of a color appropriate to the Church season (see page 250). Deacons usually wear it on the left shoulder.

A *Scarf,* generally of black, is wider than a stole, and is frequently used in choir offices.

A *Chasuble* is worn over a tight-fitting surplice called an *alb.* It is often of the color of the stole, and richly embroidered.

A *Cope* is a handsome cloak worn by some dignitaries in Church processions.

A *Biretta* is a square cap for out-of-door service.

The *Chimere* and *Rochet* are peculiar to a Bishop.

For further reading in regard to Holy Orders in the Church, and discussion of their history, see Bishop Gore's *The Church and the Ministry,* followed by his *Orders and Unity.*

CHAPTER XII

THE FORMS OF SPIRITUAL LIFE

THE kingdom of God on earth assumes a visible form in the Church. So true spiritual life is connected with the outward forms, and is made analogous to natural life. It has birth, nourishment, disease, death. The spiritual life of the Christian has a father in Christ, the second Adam, and a mother in the Church, His Bride, the antitype of Eve (see page 31).

Spiritual Birth

The spiritual man's outward birth is Baptism, for says the Saviour, "Except a man be born of water and of the Spirit" (St. John iii. 5). In Titus iii. 5, this is called the "washing of regeneration," that is of a new birth. By nature, we are born children of wrath (Rom. v. 12; Eph. ii. 3), and are now declared "children of grace" (Gal. iii. 26, 27; Eph. ii. 5). This is not a new nature given to us, but a new state; that is, the baptized can obtain eternal life if they will persevere.

Because Baptism is spiritual birth, it can never be repeated (Eph. iv. 5), for one can be born naturally only once, so only once spiritually.

Spiritual Food

The spiritual life needs food, both meat and drink. Hence "Bread which came down from heaven" is given in Christ the "Bread of Life," the "Bread we break" (I. Cor. xi. 16), sometimes called "Angels' Food" (Ps. lxxviii. 25). Christ is also spiritual drink (I. Cor. x. 4, 16; St. John iv. 14; vi. 55). The frequency of taking this food depends largely upon how often one "hungers and thirsts after righteousness." The apostles celebrated daily (Acts ii. 47). The rule in the early Church, in its purest and best days, was frequent; at least weekly.

Spiritual Medicine

The soul, the seat of spiritual life, becomes diseased by sin, and needs healing. Under the law, leprosy seems to have been sin's type. Christ the great Physician can heal all kinds of sin, spiritual blindness, or deafness or paralysis. Baptism was called by the ancients "illumination" (Heb. x. 32), opening of eyes, as the blind man was sent to the pool of Siloam to wash. The elements of the Holy Communion are like unto the hems of

Christ's garments, the fringe of His Incarnation, which the woman with an issue of blood touched with faith, and was healed. The early Fathers call the Communion "salve of immortality," "defence of faith," "pledge of eternal health," and "conservatory of everlasting life."

Spiritual Asylum

The Church is thus the "inn" to which the good Samaritan took the man who fell among the thieves. The man is Adam, and Adam's race, going down from Jerusalem to Jericho, from Paradise to a world of sin, and falling into the hands of the devil is left half dead, not entirely deprived of life, not entirely depraved, but very far gone from righteousness. The law in the person of priest and Levite could not benefit him. Christ carries him into the inn, and leaves two pence for his restoration, that is, two testaments, or two sacraments, and goes away promising to return.

Spiritual Growth

Spiritual life is generally represented as "growth in grace," adding "virtue to virtue" (II. Peter i. 5-7) and is illustrated by the grain of corn, "first the blade, then the ear, after that the

full corn in the ear" (St. Mark iv. 28). The natural body changes its elements every few years. So the spiritual must put off the old man, and put on the new. We must mortify the flesh by fasting and almsgiving, cut loose from the old Adam, and by prayer and sacraments bring ourselves into contact with the second Adam.

Spiritual Death

When a branch is cut from a vine it dies. So spiritual death may occur by apostacy from the faith, a load of unrepented sin, or a neglect of the means of grace. But even then, though all such are "dead in trespasses and sin," yet the "Blood of Jesus Christ cleanseth from all sin." This is shown in three different miracles. The daughter of Jairus was just dead; the son of the widow of Nain was about to be buried; and Lazarus had been dead four days; yet Jesus restored them all to life. He can revive those just beginning to sin, those steeped in sin, and even those apparently lost in sin.

Natural Death

What we call natural death is a benefit to the soul in grace, for it is a translation to spiritual growth without the trammels of worldly temptation. To a soul out of faith, or strained with unrepented sin, natural death commences the punish-

ment which culminates in hell. The fear of death which Christ removed was not physical pain, nor the struggle of a man's vital force, but the fear of the hereafter. The sting of death He removed, for in Him there is no condemnation.

The Sacraments

Intimately connected with the spiritual life are the sacraments ministered by the Church to the faithful. The word *sacrament* was applied to the oath which a Roman soldier took to the emperor, and from this act was adopted by the Church, to indicate how the Christian soldier swears allegiance to Christ. The Greek Church calls them Mysteries, from the apostle's language, "Stewards of the mysteries" (I. Cor. iv. 1). They call many things mysteries which, with us, do not obtain the dignity of a sacrament. With them, prayer is a mystery. In the West, the number of sacraments was gradually fixed at seven, because it is a sacred number. In both the East and the West, a vast distinction is made in favor of the two great sacraments, "Baptism, and the Supper of our Lord." At the Reformation, the tendency was to speak only of these two, although other acts were regarded as sacramental. Those bodies which have lost the apostolic ministry can only recognize two. Quakers have none. By the word sacrament is meant "an outward and visible sign of an inward and spiritual grace."

NAME	SIGN	GRACE
Baptism.	Water.	The washing away of sin and the new birth.
Eucharist.	Bread and Wine.	Body and Blood of Christ.
Confirmation.	Laying on of hands.	Gift of the Spirit for daily life.
Absolution.	The spoken word of the priest.	Reconciliation to God.
Holy Orders.	Laying on of hands.	Gift of the Spirit for a special purpose.
Marriage.	Clasping hands and putting on a ring.	Blessing of the married life, signifying the union of Christ with His Church.
Anointing of the sick.	Oil.	Healing the soul.

Article XXV. of the Prayer Book is sometimes quoted as against the idea of seven sacraments, because it speaks of the lesser five as "commonly called sacraments." The Prayer Book speaks in the same language of "The Birthday of Christ, commonly called Christmas." The Article further says these five are not to be counted sacraments of the Gospel, being such "as have grown partly of the corrupt following of the apostles, partly are states of life allowed in Scripture." This refers to the abuses which gathered around them in the Middle Ages. The Prayer Book could not condemn Confirmation, which is surely not a corrupt following of the apostles, nor a state of life. What the Article means is that these sacraments are not on the same plane as Baptism and the Supper of

the Lord, yet the Prayer Book retains provision for the use of four of these five, extreme unction alone excepted. Read Staley's *The Catholic Religion* for a concise statement on the sacraments and Church doctrine.

CHAPTER XIII

BAPTISM

The Names of Baptism

WE learn the meaning of a sacrament by the names applied to it. Here are some given to Baptism:

1. *Baptism* from the application of water. In the New Testament, the word is occasionally used metaphorically (St. Matt. xx. 22). But it generally has reference either to the Jewish ceremonial of purification (St. Mark vii. 4) or to the Christian sacrament.

2. *The Font* or *Laver.* These terms also have reference to the outward rite. *Font* is derived from a word meaning a spring, where anciently Baptism was often administered.

3. *Regeneration,* that is, being born again (St. John iii. 5). Baptism is the new birth. In modern times, Protestant bodies have confounded this word with conversion, but it is not so used in the New Testament, nor by early Church writers.

4. *The Seal.* Early writers in using this

term partly have reference to such passages as II. Cor. i. 22, and Eph. i. 13, and partly to the sign of the cross, which the candidates received in the rite.

5. *Christening* comes from Christ, for Baptism is a putting on of Christ (Gal. iii. 27). The word means anointing, and formerly the candidate was anointed with oil (I. John ii. 27; II. Cor. i. 21), a sign of being anointed with the Spirit.

6. *Initiation.* In the days of persecution, the Church kept her mysteries concealed from the world, nor were they revealed until Baptism. The candidate was thus made one of her members. The rite initiated him, brought him from darkness to light, that is an illumination (Heb. vi. 4).

The Commands

The commands for Baptism are numerous. To Nicodemus our Lord said, "Except a man be born of water and the Spirit" (St. John iii. 5). He commissioned His apostles to go "teach all nations, baptizing them" (St. Matt. xxviii. 19). When the men who were "pricked in their hearts," on the day of Pentecost, asked, "Men and brethren, what shall we do?" St. Peter told them, "Repent and be baptized." Everywhere we find it was the first outward step in the Christian life (see Acts ix. 18; x. 47, xvi. 15 and 33).

The Flood

The Flood was a type of Baptism (I. Peter iii. 20). As Noah was saved in the ark, in which were clean and unclean beasts, so we are saved in the "ark of Christ's Church," to which Baptism is the door, and in which are wheat and tares, good and bad. In the ark only eight persons were saved; so now, "many are called, but few are chosen." The dove found rest in the ark, and as a type of the Holy Spirit (St. Matt. iii. 16) brought the olive branch of God's peace to man. The raven is like those wandering in sin, who will not return to the heavenly rest.

The Passage of the Red Sea

The passage of the Red Sea was a type of Baptism (I. Cor. x. 2). The unbaptized live in an Egyptian bondage. They seek deliverance by placing the waters of Baptism between them and their old life. Temptations try to follow, and will until forever drowned from the memory, as the Egyptians were in the Red Sea. The wilderness of Sinai is this world, in which, as pilgrims, we travel towards Canaan, the heavenly Jerusalem, fed by heavenly manna, and occasionally longing for the "fleshpots of Egypt," the pleasures of our old sins.

Other Types

Baptism was also foreshadowed in the Levitical ablutions, the cleansing of Naaman, our Lord's discourse with the woman of Samaria at Jacob's well, and bidding the blind man to wash in the pool of Siloam in order to see. In heaven, before the throne, there is a "sea of glass," and all saints must be "washed in the blood of the Lamb," out of whose pierced side came blood and water. As Circumcision was typical of cutting away sin, so Baptism is a washing of it away. Hence the two rites are coupled by St. Paul (Col. ii. 11, 13).

Effects of Baptism

The New Testament is very explicit as to the effects of Baptism. It remits sin (Acts ii. 38). It washes away sin (Acts xxii. 16). It saves us (I. Pet. iii. 21; St. Mark xvi. 16). It cleanses (Eph. v. 25, 26). By it we are admitted into covenant with God (Gal. iii. 27) under the Christian dispensation, as Circumcision did under the Jewish (Gen. xvii. 10). It grafts us on the true Vine. It buries us with Christ, to be dead unto sin, but alive unto God (Rom. vi. 3-11).

Subjects of Baptism

Since the Reformation, a controversy has arisen concerning infant Baptism. In the New Testament we read of whole families receiving the rite (Acts xvi. 15, 33; I. Cor. i. 16). "The prom-

ise is to you and to your children" (Acts ii. 38, 39). Our Lord said to Nicodemus, "Except a man (*Tis,* anyone, St. John iii. 3) be born of water and the Spirit, he cannot enter into the kingdom of heaven." Again He said, "Suffer little children to come unto Me." Baptism has taken the place of Circumcision, and every male was circumcised when eight days old, or excluded from the congregation until circumcised. The eighth day was a favorite time for Baptism after the analogy of Jewish circumcision. In the third century, a council, assembled at Carthage, ruled that under the Christian dispensation the rite might take place earlier. Writers of the second century, as Justin Martyr, and Irenaeus, might be quoted to show how the early Church received babes to its bosom.

Objections to Infant Baptism

It is said there is no direct command for baptizing infants in the New Testament. Neither is there a direct command for administering the Communion to women, for keeping the Lord's Day, for building houses of worship, and many other things usually recognized. But there is a command. Our Saviour said, except *any one* is born of "water and the Spirit, he cannot enter into the kingdom of heaven" (St. John iii. 5). It is said that faith is essential to Baptism, and that infants cannot believe. This statement is based upon St. Mark xvi. 16. The statement proves too much.

If infants cannot be baptized, because they cannot believe, it must follow that they will be damned (see last clause of the verse). Infants have a passive faith. They have the faith of their parents. When properly instructed, they believe what their parents believe, and do not change their opinions until mature. Some of our Lord's miracles were performed in response to the faith of the person bringing the sick to be healed, and not on account of the faith of the recipient of His blessing. This was true of the Syrophenician woman whose daughter was possessed, the nobleman whose son had a fever, and the centurion whose servant had the palsy.

Modes of Baptism

At the Reformation a sect arose which recognized only immersion as the mode of Baptism. They claimed that to be the meaning of the Greek word, *baptizo*. The word is generic in its significance, and means any mode of applying water. It is like our English word, travel. One may tramp, or drive, or ride, or go by foot, or horse, or steam, and he is said to be travelling. In the New Testament, the word is used where it is practically impossible to mean dipping. Thus in St. Mark vii. 2-4, the word is twice translated *washing*. "Except they wash (Greek, baptize) they eat not; and many other things there be which they have received to hold, as the washing (Greek, *baptizing*)

of cups and pots and brazen vessels and tables." "Water pots of stone after the manner of the purifying of the Jews, containing two or three firkins apiece" (St. John ii. 6) were kept for this purpose, and it was impossible to immerse pots or tables in them. The orientals washed their hands (St. Mark vii. 2-4) by pouring water on them (II. Kings iii. 11). Our Lord told His disciples they would be baptized with the Holy Ghost, not many days after His ascension (Acts i. 5). This is described as a pouring (Acts ii. 18). The five thousand baptized in one day, and the jailor of Philippi baptized in the middle of the night, could scarcely have been immersed. The earliest picture of our Lord's Baptism, one of the third century, represents Him and St. John in the Jordan waist deep, and St. John is pouring water on His head, a dove hovering over the scene. In the Catacombs was found a small hole cut in the rock, in which Baptism was administered. It is too small to immerse even a babe. Writers of the second century speak of Baptism taking place in springs and rivulets.

The Baptismal Service

Part of the Baptismal service of the Prayer Book is very ancient, and part was added to the English service from a German source that followed ancient precedents. As it now stands, it consists of three distinct and separate offices com-

bined: 1. Order for making a Catechumen. 2. Blessing the font. 3. The rite of Baptism. The first contained many ceremonies at the church door now abolished, as placing salt in the mouth, and exorcising the devil. Some prayers remain which show a trace of the latter custom (Grant that the old Adam, etc.). The questions, "Dost thou renounce the devil," etc., "Dost thou believe," etc., "Wilt thou then obediently keep," etc., are as old as the second century. They are based upon or referred to in Acts viii. 37 and I. Tim. vi. 12. Giving a name at Baptism follows a custom at Circumcision (Gen. xvii. 5-10; St. Luke i. 59-63; ii. 21), hence is called our Christian name. The unbaptized have given names.

Sponsors

The Baptismal service closes with an address to the sponsors. These are sometimes called God-parents, because their office brings about a new birth of the candidate to God. Some think the "faithful witness" in Isa. viii. 2 refers to them, and that the custom was adopted from the Jews. They existed in the Church in the second century. The Church expects them to fulfil their duty.

CHAPTER XIV

CONFIRMATION

CONFIRMATION is the supplement of Baptism. In former times, when the Bishop was present, the two were coupled as one service. It is so yet in the Eastern Church, where Confirmation is administered by oil blessed by a Bishop, even to an infant. Its names are:

Confirmation, in which God confirms and strengthens us; and now, as the rite is deferred until the child reaches years of discretion, the latter confirms his baptismal vows.

The Laying on of Hands. This name is derived from the rite (Acts viii. 20).

The Unction, that is, the anointing (I. John ii. 27). This name and the next are also used of Baptism.

The Sealing (II. Cor. i. 22; Eph. i. 13; iv. 30); marking them out as God's children, restamping them with the image of God.

Under the Law

The Laying on of Hands in benediction is an old form. Jacob thus blessed the sons of Joseph (Gen. xlviii. 14-16). Christ took little children in

His arms, "laid His hands upon them, and blessed them" (St. Mark x. 16). At the age of twelve, all Hebrews assumed their responsibilities, and were confirmed. They thus became "sons of the Law." The custom is still in vogue among them. When twelve, our Lord went up to Jerusalem (St. Luke ii. 42), and He who conformed to all Jewish customs most probably submitted to this.

Scriptural Authority

Confirmation is frequently mentioned in Scripture, under the name of "laying on of hands," or "receiving the Holy Ghost." Acts viii. 20 and xix. 6 show that the apostles practised it. In Acts xiv. 21, 22, we see the apostles doing what our Bishops do now at their visitations. In Heb. vi. 1, 2, it is mentioned as one of the "principles of the doctrine of Christ," following Baptism. It seems to be alluded to in I. Cor. vi. 11, "But ye are washed (baptized), but ye are sanctified (confirmed), but ye are justified in the Name of the Lord Jesus (in Baptism) and by the Spirit of God" (in Confirmation). So in Titus iii. 5, the same order is preserved; first the "washing of regeneration" (Baptism), then the "renewal of the Holy Ghost" (Confirmation).

The Minister of Confirmation

The minister of Confirmation is the highest. At Samaria, it was the "apostles Peter and John,"

at Ephesus, St. Paul. Jerome of the fourth century says, "The Bishop goes forth and makes a tour, in order to lay his hands and invoke the Holy Ghost on those in the small towns, who have been baptized by our priests and deacons." Before this time, Tertullian, of the second, and Cyprian, of the third, century, mention practically the same. Confirmation is not joining the Church, but promotion to higher privileges. We join the Church in Baptism. Afterward, we need the blessing of God's highest ambassador, the Bishop, successor to the apostles.

The Requisites for Confirmation

1. That years of discretion should be reached; that is, the candidate should know right from wrong. The Saviour seems to have set the age at twelve (St. Luke ii. 42). At first, Confirmation was administered in connection with Baptism, if a Bishop was present, even to infants. It is still so in the Eastern Church. The West has made it a conscious act, hence requires the age of infancy to be passed. 2. Sufficiently instructed in what a "Christian ought to know and believe to his soul's health." The minimum is the Creed, Lord's Prayer, and Ten Commandments, with the rest of the Short Catechism. 3. Willingness to try and live a Christian life, and to use the sacraments and other means of grace God has appointed. One does

not wait till one is good enough, but comes to the Bishop to be blessed and to be made better.

The Service

The first part of the Confirmation service has reference to a renewal of the baptismal vows. The preface contains the Church's order in regard to this matter, showing that originally it was not part of the rite. The scriptural account of the laying on of hands in Acts viii. very properly follows. The Bishop then asks the candidates if they solemnly renew their baptismal vows in the presence of God and the congregation (St. Matt. x. 32). These are (a) to renounce the devil, (b) to believe the faith, (c) to keep God's commandments. As soon as they answer, "I do," the Bishop reminds them that they cannot do these things in their own strength, but that their "help is in the name of the Lord." The first Collect which immediately precedes the laying on of hands was part of the service in the days of St. Ambrose of Milan, in the fourth century. It is found also in the Confirmation service of the Greek Church. It may be apostolic, for it is based on the sevenfold gifts of the Spirit (Rev. v. 6) mentioned in Isa. xi. 1-3. The last prayer is one taken from the earlier part of the Communion service, immediately after the commandments, and is very appropriately used here, for Confirmation leads to the Holy Communion, the two services thus having this prayer in common.

The Gifts

The gifts of Confirmation are those named in Isa. xi. 2, 3, and are quoted in the service. They are:

1. Wisdom, to aid us in our search after God.
2. Understanding, to lead us to a knowledge of the truth.
3. Counsel, to help us to discern the right path.
4. Ghostly (spiritual) strength, to confirm us in doing right.
5. Knowledge, to teach us the will of God.
6. True godliness, to help us to lead godly lives.
7. Holy fear, to aid us in serving God.

These are sometimes called the sevenfold gifts of the Holy Spirit (Prov. ix. 1; Rev. i. 4).

The fruits of the Spirit are (Gal. v. 22, 23):

1. Love. 2. Joy. 3. Peace. 4. Longsuffering. 5. Gentleness. 6. Goodness. 7. Faith. 8. Meekness. 9. Temperance. 10. Patience. 11. Modesty. 12. Chastity.

CHAPTER XV

THE HOLY EUCHARIST

Names of the Holy Communion

WE find it has had many names, some from Scripture, and some from ancient writers.

The Lord's Supper. I. Cor. xi. 20. It is His Supper, not man's. In the Apocalypse (Rev. iii. 20) our Lord refers to the idea of supping with His disciples. Two of His parables, the Great Supper, and Marriage of the King's Son, are intimately connected with this sacrament, and give abundant teachings on the subject.

The Holy Communion. I. Cor. x. 16. This term is primarily intended to express the communion we have with the Son of God, and His glorified humanity, then with the saints of all ages, for all partake of "one bread" (I. Cor. x. 17).

The Blessed Sacrament. Pliny, a heathen writer (A. D. 109) says Christians "meet on a stated day," and "band themselves by an oath (Sacrament) with an obligation of not committing any wickedness," and to "partake of a harmless

meal." The exhortation in the Prayer Book says, "Ye who . . . intend to lead a new life . . . draw near with faith and take this holy sacrament."

The Eucharist. This word means "to give thanks," and has reference to our Lord's act in consecrating the elements. "He took bread and gave thanks" (St. Luke xxiv. 19). In the oblation prayer, after reciting the great events in our Lord's life, we say, "rendering unto Thee most hearty thanks for the innumerable benefits procured unto us by the same." We call the service our "sacrifice of praise and thanksgiving" (Heb. xiii. 15). St. Paul probably refers to this service in I. Cor. xiv. 16, where the Greek word is *eucharistia.*

Breaking Bread is the name used in Acts ii. 42 and xx. 7, and has reference to our Lord's manual act (St. Matt. xxvi. 26), and the priest in the service imitates His example.

Celebration. This has reference to the memorial our Lord commanded us to make, which we celebrate before the Father's divine majesty, hence in many places daily celebrations prevail regardless of the number of communicants present, in order to do this in remembrance of Him.

The Divine Liturgy. This is the principal name among oriental Christians. In the New Testament Greek, the word occurs in Acts xiii. 2, "As they were liturgising unto the Lord." Also

in Heb. x. 11, "Every priest standeth daily liturgising and offering oftentimes the same sacrifice."

The Holy Sacrifice or *Oblation.* There was but "one, full, perfect, and sufficient sacrifice, oblation, and satisfaction for the sins of the whole world." This service is its continual representation of that sacrifice to God. The Jewish sacrifices were bloody, looking forward to Christ to come. This is unbloody, and looks back as a memorial of His having come.

The Mass. A prejudice exists among some with regard to this name. The Lutherans in certain parts of Europe retain it. We have the word compounded in *Christmas.* It was recognized in the first English Prayer Book of 1549. The word is as old as the time of Ambrose of the fourth century. Its derivation is doubtful. Some say it comes from the phrase *"Ite, missa est"* (Go, this is the dismissal), words which occur at the close of the Latin Mass. Others say it is derived from the Hebrew "Massah," a sacrificial offering, reference being to the pure offering of Mal. i. 11. Others derive it from the Gothic "Messe," a banquet.

The Command

The command to celebrate the Lord's Supper is very explicit. "Do this in remembrance of Me." The apostles constantly practised it (Acts ii. 42, 47; xx. 7; I. Cor. xi. 23), from which we learn it

was celebrated daily and weekly. Hence in the Prayer Book, special Eucharistic lessons (Collects, Epistles, and Gospels) are appointed for every Sunday, and to be used every day in the week following.

Types

Types of the Holy Communion are seen in various parts of the Old Testament.

The Tree of Life

The Tree of Life stood in Eden (Gen. iii. 22), and its antitype was seen by St. John in heaven (Rev. xx. 2). Those who eat of it would live for ever, and its leaves were for the healing of the nations. So those who eat the bread which Christ gives "shall live forever" (St. John vi. 51).

Melchisedec

Melchisedec brought forth bread and wine to Abraham, father of the faithful (Gen. xiv. 18-20). Christ is a Priest forever after the order of Melchisedec (Heb. vii.). We are children of Abraham by faith (Gal. iii. 7), and are fed with even better things than bread and wine by the ambassadors of Christ.

The Passover

The Passover and the feast of unleavened bread were kept at the time our Lord instituted His Sup-

per. The children of Israel were preserved from the destroying angel by having the doorposts of their houses sprinkled with the blood of the Lamb. Of this lamb they partook at a religious feast, and were then delivered from the Egyptian bondage. So we must have our hearts sprinkled with the blood of Jesus (Heb. x. 22; I. Pet. i. 2). "Christ our Passover is sacrificed for us" (I. Cor. v. 7, 8), and on Him we feed (I. Cor. x. 16).

The Shew Bread

The shew bread, that is, bread of the Presence, typified God's perpetual presence with His people. So the Sacrament fulfils the promise, "Lo! I am with you always, even unto the end of the world" (St. Matt. xxviii. 20). Our Lord used a word (*anamnesis*) to command His memorial, which is used of the shew bread (Lev. xxiv. 7).

Manna

Manna fed the children of Israel while journeying through the wilderness towards Canaan. So the Holy Communion feeds us in our journey through this world towards the heavenly Canaan. It is called bread which came down from heaven (Ps. lxxiv. 24; St. John vi. 31, 33, 51).

Our Lord's foreshadowings of His feast are seen in the feeding of the five thousand, and His

discourse upon it; the parable of the Marriage of the King's Son; and the blood which flowed from His pierced side.

What is the Communion?

It is a memorial of Christ's Sacrifice. It shows forth the Lord's death (I. Cor. xi. 26) to the Father, to plead our redemption; it shows that death to men, inviting them to be partakers (St. John xii. 32). It is the Communion of His Body and Blood to feed our souls (I. Cor. x. 16). As it takes the place of the old meat and drink offerings, it connects the Christian with the Jewish Church, and in spirit with the golden altar in heaven. It is the food for the soul. The ancient fathers of the Church were not afraid to call this Supper, some of them "the salve of immortality and sovereign preservative against death," other "a deifical communion," other, "the sweet dainties of our Saviour, the pledge of eternal health, the defence of faith, and hope of the resurrection," other, "the food of immortality, the healthful grace and the conservatory to everlasting life" (Church Homilies).

Christ's Sacramental Presence

We are taught in Scriptures and by early writers that in the Eucharist both Bread and Wine and the Body and Blood of Christ are present. Neither is absent. The Sacrament is a type of the

Incarnation, by which Christ is both God and Man. Some early heretics denied that Christ had a real body, others denied that He was divine. He was both human and divine. The presence of Christ in the Sacrament is not less real, because spiritual, any more than angels are less real because spiritual beings. The Sacrament, according to the natural order, is bread and wine; according to the supernatural, it is the Body and Blood of Christ. This is a mystery, and cannot be defined or explained. It is in honor of Christ's Presence that the altar is so richly garnished, decorated with flowers, and in many places adorned with lights.

Early Writers

So important a subject should be elucidated by some Christians who lived near the days of the Apostles, or were taught by them. We will see that they considered the elements after consecration as more than bread and wine; yet as bread and wine, though not common bread and wine.

Ignatius (A. D. 107): "They abstain from the Eucharist and prayer, because they admit not the Eucharist to be the Flesh of our Lord Jesus Christ."

Justin Martyr (A. D. 140): "This food we call the Eucharist which no one is allowed to partake of but he that believes. . . . For we take not these as common bread and common drink, but like as Christ Jesus our Saviour, being the Incarnate

Word of God, bore about Him both flesh and blood for our salvation; so we are taught that this food which is blessed by the prayer of the Word that came down from God, and which is changed into the nourishment of our flesh and blood, is the Flesh and Blood of the Incarnate Jesus."

Cyril of Jerusalem (A. D. 348): "Receive we the Eucharist with all fulness of faith as the Body and Blood of Christ; for under the type of bread you have His Body given you, and under the type of wine you have His Blood, that is, partaking of the Body and the Blood of Christ, you may become flesh of His Flesh, and blood of His Blood. For by this means we carry Christ about us, inasmuch as His Body and His Blood is distributed into our members; thus do we become according to St. Peter partakers of the divine nature."

Queen Elizabeth is said to have expressed the truth in these verses:

"Christ was the Word that spake it,
He took the bread and brake it,
And what that Word did make it,
That I believe and take it."

The Eucharistic Sacrifice

The Eucharist is a feast upon a sacrifice. The bread and wine are consecrated to be the Body and Blood of Christ. Before they are partaken of by the communicant, they are offered to the eternal Father as a memorial of His Son's Passion. This is what Christ is doing in heaven (Rev. v. 6) in His office of the eternal Priesthood (Heb. vii. 24,

25; viii. 1, 2, 3). In this service the act of the whole Church is performed in unison with Christ's act in heaven. We pray God not to look on our sins, but on the death of His dear Son, now presented to Him. In the Eucharist, by virtue of His real Presence on the altar, Christ is the Priest and Victim. He presents Himself by the act of His ambassador, who is also the leader of the people, and thus they, too, join in the act (see page 155).

The Eucharistic Feast

The soul must have its food. The soul is spiritual, and needs spiritual food. Hence it is fed on the spiritual Body and Blood of Christ in the Eucharist. These strengthen our soul as bread and wine strengthen our body. Hence a denial of the cup to the lay people is a harshness not countenanced by Him who said, "Drink ye all of it" (St. Matt. xxvi. 27). The argument in I. Cor. x. 21 would be lost if it did not refer to the lay people. But I. Cor. xi. 27, 29, clinches the apostle's expectation that all shall be partakers of the cup. The denial grew up in the Church of Rome out of reverence, lest any of the Blood should be spilt, although one of the Popes (Gelasius) had ordered that the Sacrament should not be divided. In the twelfth century it became the custom in the West.

In the East the bread is dipped in the wine, and in this manner both are received.

Neglect of the Communion

Neglect of the Communion is a neglect of an important means of spiritual growth, of an opportunity to declare our faith and repentance, of confessing Christ before men, of thanking Him "for all the blessings of this life, for the means of grace and for the hope of glory," a neglect of an opportunity to renew one's personal consecration to God.

Preparation for the Communion

St. Paul says, "Let a man examine himself, and so let him eat of that bread and drink of that cup" (I. Cor. xi. 26). If a man cannot satisfy himself by self-examination, he should seek counsel from his parish priest, or some other minister of God's Word. It is an ancient custom to receive the Communion fasting, making it the first food of the day.

The Invitation to Communicate

Many persons consider themselves unworthy to receive. They need not fear Him who ate with publicans and sinners. We "come not in our own righteousness, but in the Lord's manifold and great mercies," as the hymn says,

"Just as I am, without one plea."

Christ furnishes the wedding garment. Who regards himself as unworthy to partake of the banquet on earth, and wears not, by faith, the robe of Christ's righteousness, must regard himself as unworthy of heaven. He expects to reach heaven by faith in Christ, yet has not faith to believe the promises of God made in this sacrament, unless he partakes.

CHAPTER XVI

ABSOLUTION

Sin

SIN separates from God. St. John says, "Sin is the transgression of the law" (I. John iii. 4). It is of two kinds, original and actual; that which we inherit as a child of Adam after his fall; and that which we ourselves commit. Some divide actual sins into two kinds—venial and deadly—basing this division upon I. John v. 16. The one is like a cooling of friendship, the other as a breaking of friendship between God and man. The one arises largely from our infirmity, the other from wilfulness. But all sin, of whatever character, darkens the mind, pollutes the soul, weakens the will, separates from God, and, if persevered in, ends in death (St. James i. 15). Baptism remits all sins previously committed. The remission of sins after Baptism is sealed to us by Absolution.

Repentance

When a sinner is convicted of sin and turns to God, there are three steps necessary to bring about amendment, viz., (1) Contrition, (2) Confession.

(3) Amendment. Without these repentance is falsely so called.

Contrition

Contrition is sorrow for sin. There are two kinds; that which comes only from remorse and fear of punishment, and the godly kind which worketh repentance to salvation (II. Cor. vii. 10). The latter is hatred of sin, and springs from love to God.

Confession

Confession is a truthful acknowledgment of sin, without looking for excuses, or for anyone else upon whom to lay the blame. "If we confess our sins, God is faithful and just to forgive us our sins" (I. John i. 3). Confession to God is obligatory; to a priest, as God's ambassador, voluntary. The latter is recommended for great crises because it is more searching. Our own judgment is not always to be relied on. One who has made a study of sin and its remedies can see our relation to God better than we can ourselves. When the body is diseased we consult a physician. In business affairs we consult a lawyer. In spiritual matters we should consult the priest. In each case we reveal all secrets, and submit to a diagnosis.

Amendment

Amendment is a resolution, carried out, to avoid sin, and to use all the means of grace God has

given to help us. Restitution or apology must be made where possible.

Auricular Confession

At first, confession of notorious sins was public, and signs were given of amendment of life. Thus in Ephesus "many that believed came and confessed and shewed their deeds. Many of them also which used curious arts brought their books together and burned them before all men" (Acts xix. 18, 19). Origen (A. D. 230) counsels penitents to seek out a wise spiritual adviser, to whom they should confide their more secret offenses, that if he judged it expedient such offenses might afterwards be confessed in the face of the congregation. In process of time the Bishops appointed a Penitentiary to fulfil this office. Scandals arising from some of the confessions, gradually they became entirely private, but still voluntary. St. Augustine (A. D. 398) says, "What have I to do with men, that they should hear my confession?" St. Chrysostom (A. D. 398), "I do not compel you to discover your sins in the presence of men." The enforcement of confession grew, until in 1215, at the Fourth Lateran Council, the act was made compulsory. At the Reformation the Church of England returned to the primitive idea of its being voluntary. She expresses her mind in the Prayer Book, where she invites persons to prepare themselves for the Communion. "If any . . .

requireth further comfort or counsel, let him come to me, or to some other discreet and learned minister of God's Word, and open his grief." While thus making it voluntary, it does not seem to have been the mind of the early Church that confession should not be used. Its neglect is a neglect of one of the means of grace.

Sacramental Absolution

Sacramental Absolution has for its outward sign the word spoken by Christ's ambassador, that God has received the penitent to favor. Leprosy was a type of sin. It was loathsome, supposed to be contagious, and excommunicated the man from the congregation. When the leper was healed, the word of the priest was necessary to certify to the congregation that such was the fact (Lev. xiv. 2, 3, 11; St. Matt. viii. 4). Our Lord's miracles were often types of the sacraments. The blind man washing at Siloam typified Baptism. Placing His hands on children and blessing them typified Confirmation. Breaking and blessing bread for the five thousand typified the Holy Communion. So, speaking to the leper, "Be thou clean," typified absolution. It is comforting to the soul, and a means of grace, to know that we are again reconciled to God (II. Cor. v. 18-20). Pardon is sealed to us by Christ's ambassador in the spoken word, as Baptism seals to us the remission of previous sins.

Absolution in Scripture

The power of absolution is based upon several passages of Scripture, of which these are some: "Whatsoever ye shall bind on earth shall be bound in heaven; and whatsoever ye shall loose on earth shall be loosed in heaven" (St. Matt. xviii. 18). "As my Father hath sent Me, even so send I you. And when He had said this, He breathed on them, and saith unto them, Receive ye the Holy Ghost; whosesoever sins ye remit, they are remitted unto them, and whosesoever sins ye retain, they are retained" (St. John xx. 21-23). Our Lord was sent to exercise this power, and in the same manner He sent His apostles. He exercised it as the "Son of Man" (St. Matt. ix. 6). St. Paul, in speaking of the powers of the ministry, says, "We have this power in earthen vessels." It is not a personal power, but inherent in the office.

Absolution in the Prayer Book

In Morning and Evening Prayer, after the Confession of the congregation, "The priest alone standing, the people still kneeling," says, "Almighty God . . . hath given power and commandment to His ministers to declare and pronounce to His people, being penitent, the Absolution and Remission of their sins." In the Communion service, after a General Confession, the priest is directed to stand up, and, turning to the people, to

say, "Almighty God, . . . have mercy upon you; pardon and deliver you from all your sins." At ordination, the Bishop says to the candidate, "Receive the Holy Ghost for the office and work of a priest in the Church of God, now committed unto thee, by the imposition of our hands. Whose sins thou dost forgive, they are forgiven, and whose sins thou dost retain, they are retained." The Church of England has a form more explicit than our American Prayer Book. It is addressed to the sick after confession, "Our Lord Jesus Christ, who hath left power to His Church to absolve all sinners who truly repent and believe in Him, of His great mercy forgive thee thine offences, and by His authority committed unto me, I absolve thee from all thy sins, in the Name of the Father, and of the Son, and of the Holy Ghost. Amen."

Objections Answered

St. Ambrose (A. D. 374) answered the objections brought against the ministerial power. His words are suitable to-day. "Why do you baptize if it is not lawful for men to forgive sins? In Baptism there is certainly forgiveness of all sins. What difference is there between exercising the rite in penitence or in Baptism? The mystery is the same in both cases." Dr. Pusey said, "If a physician goes about to minister to the sick, bind up the broken, apply to the cure of diseases the medicines which God has given him the knowledge and

the skill to use, no one speaks of 'assumption of power,' no one thinks it a part of 'independence' to die neglected. Why then speak of 'priestly power,' when people ask the ministers of God to impart that with which God has entrusted them? The descendants of Noah rejoiced when they saw the bow in the heavens, and knew that God's wrath was turned away. David's heart beat with joy when he heard Nathan, the prophet, say, "The Lord also hath put away thy sin; thou shalt not die." The woman that was a sinner was glad when the Saviour said, "Thy sins are forgiven." The believing penitent is comforted when Christ's ambassador says, "Almighty God . . . pardon and deliver you from all your sins."

Church Discipline

Absolution was not always pronounced on sinners. Offenders were often put under discipline extending through years of penance. Absolution is the power of loosing. The Church also possesses the power of binding and retaining sins. It was exercised under the law. Offenders were cut off from the congregation (Lev. xvii. 4), and put out of the synagogue (St. John ix. 22). St. Paul exercised the power on the Corinthian offender (I. Cor. v. 5). Ecclesiastical history is full of this power. The most noted case, in the early Church,

was that of St. Ambrose repelling the Emperor, Theodosius, from the Church, and for eight months compelling him to live in penitential seclusion, without wearing the insignia of his office. At length, as a suppliant, he sought re-admission, and was received back to the communion. His crime had been that of ordering an indiscriminate massacre of some ten thousand people, in punishment of what only a few had done. He showed the greatest sorrow, and gave proof of it by issuing an edict forbidding the execution of a capital punishment until thirty days after sentence. In those early days, the discipline of the Church was reduced to a system. Each offence had its own term of penance, some extended through several years. The offender passed through different stations, before being fully re-admitted to the communion.

1. *A Mourner* would lie at the door, begging the prayers of the faithful.

2. *A Hearer* was permitted to enter and hear the scriptures and the sermon.

3. *A Kneeler* could join in certain prayers.

4. *A Co-Stander* could stand with the faithful at the altar, but was not yet a partaker. Thursday in Holy Week was the usual time to receive penitents back into the Church. The English Prayer Book, in its Commination service for Ash Wednesday, calls this a "godly discipline" and looks to its being "restored again."

Abuses

In the time of persecutions it was not uncommon for Bishops, at the intercession of martyrs, or confessors in prison, to relax penances which had been imposed. In the course of time it was supposed that the treasury of the saints was so great that they had done enough to secure their own forgiveness, and had a supply of merit left over, which was in the hands of the Church to distribute for the benefit of others. It was forgotten that our Lord had said, "When ye shall have done all those things which are commanded you, say we are unprofitable servants" (St. Luke xvii. 10; see also St. Matt. xxv. 9). The Church of Rome, claiming to have this treasury, put it up for sale. It was such a sale, by a monk named Tetzel, which excited the ire of Luther (1517) and led to the Reformation in Germany. Indulgences still exist in the Roman Church, and can be obtained by visiting certain shrines, or saying certain prayers. They are said to deliver from temporal punishment to be paid in purgatory for sins committed in this world. Another abuse has grown up of imposing penance which gives a false conception of sin. The penitent must repeat so many times a day, for a certain period of time, certain prayers, as though the sinner could earn his forgiveness by works. "By grace ye are saved through faith, and that not of yourselves; it is a gift of God; not of works, lest any man should boast" (Eph. ii. 9).

CHAPTER XVII

MATRIMONY

MARRIAGE is the union of one man and one woman, living together as man and wife. The good of society so much depends upon the relation, that it has been regulated by law. Christian people desire to be "married in the Lord" (I. Cor. v. 11, 39). The Church has her law regarding it, based upon the law of Christ. But as the standard of morals in the state is on a much lower plane than the perfect law of Christ, more or less laxity prevails, where only civil law is followed. Christian people cannot avail themselves of all the loose privileges permitted by the State. These privileges pertain principally to the impediments of marriage and to divorce.

Impediments to Marriage

Canon law of the Church very early regulated marriage, and laws in Christian countries have been affected to a greater or less degree. Without examining all the impediments, a glance will be taken at a few.

Violence

Consent of both parties is an essential of every contract. Lubbock, in his *Primitive Man,* speaks of wives being invariably captured among savage tribes. With many, the custom of barter prevails, and the father compels the daughter to acquiesce. Christian people do not coerce. Force must not be used either by the groom or by the bride's parents.

Age

Usually the civil law regulates this. The parties must be old enough to give consent. The old Roman law fixed twelve for the woman and fourteen for the man. The age is higher in most of our states. In the case of minors, the consent of the parents must also be obtained.

Clandestine

The Church does nothing surreptitiously. She therefore demands witnesses to the solemnization of every marriage. Where so important a step is to be taken, secrecy generally implies that something is wrong, and the Church cannot be a party to it. Society for its own protection has a right to demand a certain amount of publicity. Hence the Church has appointed banns to be read, and the states generally require a license.

Previous Marriage

Polygamy is prohibited by the Christian religion. It prevails among the Mormons, Mahometans, and the uncivilized. Though it prevailed under the Old Dispensation, it is forbidden under the New (Rom. vii. 3), and was not according to the original institution (Gen. ii. 24). The question of re-marriage after divorce is considered below. Re-marriage after death of either party is allowable (Rom. vii. 2; I. Cor. vii. 39). But the spirit of asceticism which prevailed in the early Church, and which eventually brought about the enforced celibacy of the clergy, frowned on second marriages. It was said first marriages were golden, second, permissible. In the Eastern Church, at this day, a person re-marrying five times is excommunicated. This is possibly based on St. John iv. 17, 18.

A Religious Vow

A religious vow of celibacy taken by some priests and members of sisterhoods is usually regarded as an impediment to marriage. Such vows are taken by a solemn oath, and the Church cannot be a party to perjury, but as they are ecclesiastical in their application Bishops have exercised the power of dispensation. The temptation to break them could be obviated by the young taking them only for a limited period, renewable at will, and only when well settled in years could one take

them for life. St. Paul says, "Let not a widow be taken into the number under three score years old" (I. Tim. v. 9).

Prohibited Degrees

Incest has always been an abominable crime among enlightened people. There have been exceptions tolerated, as when Abraham married his half-sister, and Cleopatra of Egypt her younger brother. The Church bases her prohibition on Lev. xviii. As husband and wife are one in the sight of God, the blood relation of one is regarded as the relation of the other. Hence a man cannot marry his wife's sister, mother, niece, or aunt. The Churches of Rome and of the East have extended this prohibition to cousins germane. They have also included relationship by Baptism; that is, Godparents and their close relations. But such regulations seem to be teaching for doctrines the commandments of men.

Divorce

Our Lord says that Moses permitted divorces because of the hardness of men's hearts, that originally it was not so (Gen. ii. 24). He re-established the primitive order. Death alone could dissolve the bond (St. Mark xii. 25; St. Luke xvi. 18). St. Paul reiterated the statement (Rom. vii. 2, 3; I. Cor. vii. 39). Such is the law of the Church. It has been a question whether, in cases of adultery,

the innocent party might not re-marry. In one place our Lord seems to approve. It is allowed by the Greek Church, forbidden by the Church of England, permitted at present by the American Church under very severe restrictions, though many of her clergy deem it undesirable, and the permission is likely to be recalled. In extreme cases, separations are permitted. Even here, both should remember that they took each other "for better or for worse."

Clerical Celibacy

Very soon after the days of the apostles, asceticism beyond the bounds known in Scripture invaded the Church. Among other things it culminated in enforced clerical celibacy. It was not so at first. St. Peter was married, St. Paul claimed the privilege of leading about a wife. He wrote Timothy that a Bishop (he uses the word to denote the second order of the ministry) should be the husband of one wife. The Greek Church interprets this to mean that all parochial clergy must be married, and married only once. When the wife dies, the priest retires from his cure. The apostle was evidently protesting against the licentiousness of the age. Men who divorced wives at will were unfit for the ministry. He who was true to his wife while living could be selected. Soon after the days of the apostles, a belief prevailed, that the ministry ought to live single lives, and some in-

sisted that if married before ordination they should put their wives away. Early canons opposed this, and threatened deposition to any who separated from his wife. But the feeling grew. At length it was enacted that if the clergy married it must be done before ordination. Gradually the discipline grew more rigid, and then in the West clerical celibacy was made obligatory, history tells us with what bad effect upon morals. Open concubinage of the priests was preferred by a corrupt Church to lawful wedlock. South American priests and their licentiousness are warnings. As long as God's Word says, "marriage is honorable in all" (Heb. xii. 4), "it is lawful for ministers, as for other Christian men, to marry at their discretion as they shall judge the same to serve better to godliness."

Marriage Sacramental

St. Paul calls marriage a great mystery, because it is typical of the union between Christ and His Church (Eph. v. 22, 23). He uses the same language of this union that is used of Adam and Eve (verse 30, and Gen. ii. 23). All through the Old Testament, forsaking God and worshipping other gods is called adultery, so that the sacramental idea finds expression under the law. The sacramental grace consists in its being "a remedy against sin and to avoid fornication. It was ordained for the mutual society, help, and comfort,

that the one ought to have of the other." The giving and receiving of a ring and the joining of hands is the outward sign; the union between Christ and His Church, the thing signified, and strength to live in mutual, undefiled love, the grace imparted. Tertullian (second century) says, "How can we find words to describe the happiness of that marriage which the Church brings about, and the oblation confirms, and the benediction seals, and the angels announce, and the Father ratifies?"

The Marriage Service

The marriage service as now contained in the Prayer Book was originally and anciently in two parts—the espousal, said at a previous time, and then the marriage. The separation of the two is evidently alluded to in Scripture (Jer. ii. 2; II. Cor. xi. 2). St. Joseph was only espoused to the Blessed Virgin, when he thought of putting her away (St. Matt. i. 18). This part of the service is usually said at the foot of the chancel steps, formerly at the church door. The marriage service proper begins at the words, "With this ring I thee wed," which are said at the altar rail, the priest going within the sanctuary. The English Prayer Book adds, "It is convenient that the newly married persons should receive the Holy Communion at the time of their marriage." Special Epistle and Gospel were at one time appointed for the pur-

pose, viz., Eph. v. 22 to end, and St. Matt. xix. 3-6. Formerly, marriages were forbidden in seasons of great spiritual joy, like Christmas or Easter, and seasons of penitence, like Advent and Lent. The inappropriateness of Lent is manifest to all.

CHAPTER XVIII

ANOINTING THE SICK

THIS has been called the lost Pleiad of the Anglican firmament, because it has fallen into disuse. The Prayer Book of 1549 made provision for it, but the rite has been omitted from all subsequent revisions. There are two names by which it is known, one among the Oriental Christians, and the other among the Romans.

Prayer Oil

Prayer Oil is the name given it by the Greeks. One of their catechisms says, "The end of Prayer Oil is to wipe away the remains or dregs of sins, giving health to those who are anointed in soul and body." They use it in every case of sickness, as regularly as they call the physician of the body. Such as are able are expected to visit the church, specially on Maundy Thursday, to experience its bodily and spiritual blessings.

Extreme Unction

Extreme Unction is the name given by the Roman Church, and is only administered to a per-

son supposed to be at the point of death (*in extremis*). The sick person's eyes, ears, nostrils, mouth, hands, and feet, are anointed by the Priest. These words are used, "By this holy unction, and through His great mercy, Almighty God forgive thee whatever sins thou hast committed by sight" (or hearing or smelling, etc.)

Scriptural Authority

Oil was a common remedy in the East. In St. Mark vi. 13, we read that the twelve "anointed with oil many that were sick, and healed them." But the passage upon which the rite is based is St. James v. 14, 15. "Is any sick among you, let him call for the elders (presbyters) of the Church; and let them pray over him, anointing him with oil in the Name of the Lord. And the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him."

Sacramental Character

The outward sign is anointing with oil, anciently used also with other sacraments, as Baptism, Confirmation, and Holy Order. The inward grace is stated by St. James: "The prayer of faith shall save the sick," give not mere bodily health, but spiritual salvation. Sometimes God does not see fit to restore the sick to health, but where properly sought, in faith, spiritual blessings are never

held back. Hence St. James says, "The Lord shall raise him up (at the last day), and if he have committed sins, they shall be forgiven him."

Its Restoration

Gradually the Church of the English speaking race is restoring this holy rite. Many Bishops now bless oil for the purpose, and many priests administer it. With us it is not, as with the Romans, postponed until death seems inevitable, and therefore is to us more than an *extreme* unction. Nor is it used as with the Orientals, as a form. It is coupled with prayer, hoping for a restoration of health and confident that God will pardon all repented sins.

CHAPTER XIX

THE CHURCH YEAR

THE value of the Christian year—that is, the setting apart of days and seasons to commemorate certain events—cannot be overestimated, in anchoring the Church to a true conception of the Incarnation. It insures at least once a year attention being given to all phases of Christianity. The Church, as Christ's body, reënacts His birth, circumcision, baptism, fasting, temptation, suffering, crucifixion, burial, resurrection, and ascension, showing their connection with our redemption and spiritual life. The faithful thus yearly share their Lord's joys and sorrows. The sinner sees the awfulness of sin, and rejoices at his redemption. The saint feels how close the Lord has been to human woe.

Scriptural Authority

Moses instituted an ecclesiastical year for the Jews, with feasts and fasts, nearly all of which have their counterpart in the Church. Our Lord not only observed these feasts, but also others appointed by human authority (St. John x. 22). St. Paul is sometimes quoted as being opposed to holy

days. His words are misunderstood, for the same interpretation would forbid Sunday being kept. In the Prophets we find the holy days, appointed by God, rejected. But it was the spirit in which they were kept against which the prophets spoke. The true spirit of their observance is to be found in the words of the Psalmist, "So teach us to number our days, that we may apply our hearts unto wisdom" (Ps. xc. 12). There are traces of the Church year in the New Testament. The Corinthians kept Easter, the Christian Passover (I. Cor. v. 7, 8). St. Paul was anxious to arrive at Jerusalem before the Day of Pentecost, and the apostle to the Gentiles would not merely observe the legal requirements, but call to mind the great gift sent from heaven on that day.

Antiquity

That the early Church commemorated Good Friday, and some of the other great days, seems evident, for the origin of them is lost in the midst of antiquity. In the Prayer Book, the feasts and fasts, the Sundays and holy days, have special devotions which are brought out by proper psalms, appropriate Scripture lessons, and Collects, Epistles, and Gospels. These selections are generally the preservation of ancient customs.

The Calendar

The Calendar is found in the front of the Prayer Book, with a table of Proper Psalms, and the Scripture Lessons. It contains two kinds of feasts, movable and immovable, and a total of 89 specially named days, including the Sundays. These days may be divided into three great cycles, those which depend upon, and are connected with, Christmas, those which are connected with Easter, and all others which stand in an independent relation.

Movable Feasts

Movable feasts are those which fall upon different days every year, and depend upon Easter. The Prayer Book follows the ancient rule, and makes Easter Day fall upon the first Sunday after the full moon next after the 21st of March. This was the paschal full moon, when the Israelites were delivered from Egypt. In the early Church, the East, following, as they claimed, St. John's custom, kept Easter on the same day as the Jewish Passover, the day of the full moon. The West observed the Sunday following, so as to keep the feast always upon the first day of the week. The Western custom gradually prevailed, and was adopted by the Council of Nice (325 A. D.). The Easter cycle extends from Septuagesima Sunday, nine weeks before, to Trinity Sunday, eight weeks after. The earliest that Easter can fall is March

22nd, and the latest, April 25th. The result of this variation is to cut off or increase the number of Sundays after the Epiphany from one to six, and of those after Trinity from twenty-two to twenty-seven. Bishop Coxe says, "It is edifying to observe that this law of sympathy with the cycles of the moon was given to the Church by the Creator Himself, who placed the sun and moon in heaven, not alone for their physical properties, but for moral uses. He made them for signs and for seasons; and He developed this great purpose when He gave the Paschal season to the Hebrews, as the mere shadow of that which the Christian Church perpetuates, till the sun and moon shall cease to shine. So then, as the great tides of ocean sweep around our planet, this great Evangelical system of more than three thousand years' duration continues its sublime and regular operation on the worship of the Catholic Church, from age to age, in such wise that every rolling year is full of Him who is the very Paschal Lamb 'that taketh away the sins of the world.' "

The Church Seasons

Advent. The year opens with Advent Sunday, the Sunday nearest St. Andrew's Day, November 30th. The Hebrews had an ecclesiastical year beginning in spring and a civil year beginning in the fall. We have Advent Sunday and January 1st, both New Year Days. Advent is a season of

prayer, hence the Collect for the Sunday is repeated every day until Christmas. The Church, during these four Advent weeks, prepares her children to commemorate our Lord's first coming, that His Bride may be ready to meet Him at His second coming. It thus brings to memory the four last things—death, judgment, heaven, and hell. Hence, the Book of Revelation is read during this season. Each Sunday has its theme. The first dwells on the second coming; the second, on the Holy Scriptures as the means by which we learn about His coming; and on the third, the ministry is set before us to announce that coming as John the Baptist did the first.

Christmas-tide

Christmas-tide includes the festival of the Nativity and all the holiday season to and including the Epiphany. There are three saints' days after Christmas which have special significance, viz., St. Stephen, St. John the Evangelist, and the Innocents of Bethlehem, commemorated December 26th, 27th, and 28th. Their birth into heaven is celebrated in connection with our Lord's birth on earth. They represent three classes of saints, who were nearest our Lord; in suffering (St. Stephen), in love (St. John), and in purity (the Innocents). They represent three classes of martyrs; in will and deed (St. Stephen), in will only (St. John), and in deed only (the Innocents). They also rep-

resent the three stages of life; infancy (the Innocents), manhood (St. Stephen), and old age (St. John). This season also includes the Circumcision.

Epiphany-tide

Epiphany-tide includes the Sundays up to Septuagesima. Epiphany means "manifestation" of Christ's divinity, and the appointed Scripture lessons bring out His miraculous life and works. This season closes with three Sundays which precede Lent, called Septuagesima, Sexagesima, and Quinquagesima, which occur about seventy, sixty, and fifty days before Easter. The seventy is symbolical of man's life of three-score years and ten, and also of the Babylonian captivity. For this last reason the Church's music is sombre, based upon Ps. cxxxvii. 2-4.

Lent

Lent is the forty days' fast before Easter, in imitation of Moses, Elijah, the Ninevites, and our Lord. It begins with Ash Wednesday, so called from an ancient custom of placing ashes on the head as a sign of mourning. The season consists of forty-six days, but the six Sundays are not fasts, so the number forty is left. These Sundays have special lessons brought out in the Gospels and Epistles of the Communion service. In the first three we are shown how our Lord overcame Satan,

by resisting temptation, and can help others by casting out devils. On the last three He is represented as our Prophet (4th Lent), Priest (5th Lent), and King (Palm Sunday).

Holy Week

Holy Week begins on Palm Sunday. The lessons selected to be read are specially appropriate on Maundy Thursday, when the Eucharist was instituted, Good Friday, the day of the crucifixion, and Easter Even, when our Lord lay in the grave.

Easter-tide

Easter-tide is one of joy. It includes five Sundays after Easter Day.

Ascension-tide

Ascension-tide may be said to include the Fifth Sunday after Easter. It is called Rogation Sunday, as though the Church was specially preparing her petitions for her Lord to take with Him to heaven. The three following days, Monday, Tuesday, and Wednesday, are the Rogation Days. On them prayers are offered for an abundant harvest, and thus they stand as the counterpart of Thanksgiving Day. Holy Thursday, forty days after Easter (Acts i. 3) is Ascension Day. The theme for the Sunday after is our Lord's Priesthood in heaven, and His continual intercession for us.

Whitsun-tide

Whitsun-tide is the Christian Pentecost.

Trinity-tide

Trinity-tide includes the remainder of the Church year, and is from five to six months in extent. It is unbroken by festivals, except the saints' days. Thus the first half of the year, from Advent to Trinity, teaches doctrine and recounts the life of our Lord—that is the Creed. The last half, the Sundays after Trinity, teaches practical duties—that is, the Ten Commandments.

The Sundays

The Sundays are weekly memorials of the Resurrection, a lesser Easter in each week. The Hebrew day of rest was the seventh, or Sabbath. Christians observe the first. On the first day of the week our Lord rose from the dead, and the Holy Spirit was poured upon the apostles. It is mentioned as a day to celebrate the Eucharist (Acts xx. 7), and for offering alms (I. Cor. xvi. 2). It is mentioned by the most ancient writers, and was early connected with the Lord's Day (Rev. i. 10), hence it is His, not ours. It is a day for divine worship, as the perpetual Sabbath will be in heaven. It is a beautiful thought to remember that God made light on the first day of the week, and that Easter, when Christ, the Light of the World, rose from the dead, was the first day of the new creation, and thus we are "children of the light." The appointment of an Epistle and Gos-

pel for every Sunday individualizes each, and this is generally enlarged upon in the lessons of Morning and Evening Prayer, and in the hymns that are sung. Some Sundays have special names, as Advent Sunday, Passion (5th Lent), Palm, Low (1st after Easter), of the Good Shepherd (2nd after Easter), Rogation (5th after Easter), etc.

Festivals of Our Lord

The months and seasons of the natural year depend upon the earth's revolution around the sun, so the Sun of Righteousness regulates the sacred seasons of the Church.

Annunciation

Annunciation, March 25th, is determined by Christmas and the physiological law to which Christ subjected Himself when He became man. It was in the sixth Hebrew month (St. Luke i. 26), that is, March. It was the beginning of the Incarnation.

Christmas Day

Christmas Day, December 25th. Some have doubted as to this being the actual day of Christ's birth. It has been supposed improbable that shepherds would watch their flocks during a December night. Travelers tell us it is a common occurrence. The climate in southern Judea is mild. Shepherds at that season sought "the hill country." Very

probably this flock was the sacred temple flock from which the lambs for the daily sacrifice were taken, which always pastured near Bethlehem, and always were kept in the fields, whatever might be the weather. The Roman archives were early examined for the registration of Christ's birth, which was found to have been on December 25th. The use of Christmas greens is derived from the feast of tabernacles, of which this festival is the antitype (Lev. xxiii. 39-44). Our Lord is said to have tabernacled in the flesh (Greek of St. John i. 14). This custom was foretold by the prophet (Isa. lx. 13).

Circumcision

Circumcision, January 1st. Eight days after His birth, our Lord was circumcised, and received the name of Jesus. As the world's New Year's Day, the services in some respects refer to the fact, though not anciently. For January 1st was not always New Year's Day.

The Epiphany

The Epiphany, January 6th, in the East, is regarded as the day of our Lord's Baptism; in the West, the day the wise men presented their gifts. Much poetical sentiment has gathered around these Magi, and the Church has many traditions regarding them. The symbol of the day is a star.

Purification

Purification, February 2nd, was the day upon which our Lord's Virgin mother was purified according to the law, forty days after His birth. It was His first presentation in the temple. Its symbol is a pair of turtle doves.

The First Sunday in Lent

The First Sunday in Lent commemorates our Lord's fasting and temptation. It thus stands at the beginning of the penitential season. It shows us how He was tempted, like as we are, yet without sin, and He sets the example that "this kind goeth not out but by prayer and fasting."

Palm Sunday

Palm Sunday is the day our Lord rode in triumph into Jerusalem, when the children waved palm branches to express their joy. From a very early day, palm branches or substitutes for them have been used on this day, blessed, and distributed, or carried in procession.

Maundy Thursday

Maundy Thursday commemorates the institution of the Lord's Supper. The Church's lessons on this day have special significance; they relate the account of the institution and crucifixion, the act of Melchisedec, and the giving of manna, types of the Eucharist.

Good Friday

Good Friday is the most solemn day of the whole year, and the Church strives to bring vividly before the minds of the faithful the death of the Son of God.

Easter Even

Easter Even shows another side of His humanity, the separation of His soul and body, the one in Hades, the other in the grave.

Easter

Easter manifests His divinity, in that He rose again from the dead.

Ascension

Ascension Day comes forty days after Easter. Thus our Lord's life is followed from heaven and back again; from the manger to the throne.

Days of the Virgin

The greatest of all saints was she who became the mother of our Lord. Rome has raised her to be the queen of heaven and co-mediatrix with Christ, and looks to her for salvation. There is no instance in Scripture which records a prayer addressed to her, by Christ, His apostles, or the early converts, nor were those converts taught to pray to her. The extravagant language recommended by many Romish books of devotion is grossly idola-

trous. Yet she is the first of saints, and blessed among women. Four words were applied to her by the Early Church. She is (1) blessed Mary, (2) virgin, (3) ever virgin, (4) mother of God. 1. Blessed, see St. Luke i. 28, 48. 2. Virgin, St. Matt. i. 23, 25. 3. Ever virgin, Ezek. xliv. 2. The brethren mentioned in Scripture were His cousins. The Greek word has that meaning. 4. Mother of God. St. John i. 14; St. Luke ii. 5, 6. This was the title given by the Third General Council at Ephesus, and means that she was the mother of Him who was God. It is intended to bring out the doctrine of the Incarnation. The Prayer Book has two days commemorating her. They also belong to her Son. They are the Annunciation, March 25th, and Purification, February 2nd. The black letter days of the English Prayer Book also name December 8th, her conception, September 8th, her nativity, and July 2nd, her visitation to her cousin Elisabeth (St. Luke i. 39-56); there might be added August 15th, her falling asleep.

Saints' Days

The eleventh chapter of the Epistle to the Hebrews is, so to speak, a calendar of ancient saints. St. Paul called upon the Church to remember those that had the rule over them (Heb. xiii. 7). The Church of Smyrna celebrated the anniversary of Polycarp's martyrdom, and Antioch

that of Ignatius. They were both Bishops in those respective cities. Tertullian (A. D. 190), says, "We make anniversary oblations for the dead on their birthdays." Peter Chrysologus, in a sermon on the martyrdom of St. Cyprian, says, "When ye hear of a birthday of saints, do not imagine that that is spoken of, in which they are born on earth of flesh, but that in which they are born from earth into heaven, from labor to rest. . . . Such are the birthdays we celebrate." Before the Reformation, nearly every day had its appropriate saint. Some of these were real saints, some doubtful, and some far from saintliness. So the revisers of the Prayer Book wiped out of the calendar the special services for all except Scriptural characters. The Church of England has retained what are called black letter days (which have no special services assigned to them). We are not always able to say why certain saints of the first century were assigned to certain days; in the case of the black letter days, it is the day of their departure from this world. Here are reasons for some of the red letter days in the American Prayer Book:

St. Andrew

St. Andrew, November 30th, was the first disciple called by our Lord, hence his day regulates Advent, the beginning of the Church year.

St. Thomas

St. Thomas' Day, December 21st, is the shortest day of the year. The ancients, not as familiar with the movements of the heavenly bodies as we are, seemed to doubt whether the sun would return from his southern declination. Hence the day is appropriate to doubting Thomas.

St. Stephen

St. Stephen, St. John, and the Innocents, December 26th, 27th, and 28th, have been mentioned in connection with Christmas-tide.

Nativity of St. John the Baptist

Nativity of St. John the Baptist, June 24th, is determined by St. Luke i. 36. He was six months older than our Lord.

St. Peter

St. Peter, June 29th. This day may almost positively be asserted as the actual day of martyrdom of both St. Peter and St. Paul.

St. Michael and All Angels

St. Michael and All Angels was appointed on September 29th because at first a celebrated church was dedicated on that day by this title. Afterwards the day was kept as an annual feast, which eventually spread throughout the Church.

All Saints'

All Saints' Day was appointed on November 1st to close up the Church year by gathering into one commemoration all saints not otherwise named. The Pantheon, a temple to all the gods, in Rome, was on this day in the year 608 converted into a church dedicated to St. Mary and all martyrs, and thus the day afterwards became consecrated to all the saints of God.

Black Letter Days

The Church of England has retained other days besides Scripture characters, called Black Letter days, because printed in black ink, while the others, like the rubrics, are printed in red or Italic. They have no special services. Many parishes and guilds are named after the persons thus commemorated. Some were martyrs in the early Church, like St. Agnes and St. Lawrence. Some were connected with the foundation of the Church in England, like St. Alban and St. Chad. Some were celebrated in the general Church, like St. Cyprian and St. Augustine.

Fasts

Our Lord said that when He, the Bridegroom, should be taken away, His disciples would fast. Fasting and prayer are coupled in Scripture and practised by saints. On Ash Wednesday, the Gospel is our Lord's admonition concerning fasting.

The early Christians, on fast days, abstained from food until 3 p. m., and sometimes until evening. Our modern mode of life probably makes this impossible, but we can diminish the quantity and quality. Animal food was refused because it was a great delicacy, and was indicative of the life and blood shed by our Lord. This latter does not apply to fish, hence fish was allowable. What was economically saved by fasting was used in charity or given to the Church. This is the true method of "mortifying the flesh," of keeping the flesh subdued to the spirit" (I. Cor. ix. 27). The days of fasting and abstinence are as follows:

Ash Wednesday and Good Friday have already been mentioned, also the forty days of Lent, and Rogation Days.

All Fridays in the year, except Christmas. This gives a weekly commemoration of our Lord's death, as Sunday is a weekly memorial of the Resurrection.

The Ember Days are the Wednesdays, Fridays and Saturdays at the four seasons. The word Ember means a season. Three of them occur in special Church seasons, namely, in the third week in Advent, first week in Lent, and Whitsun Week. The fourth occurs in September. The Prayer Book states that the first and last here named are regulated by December 13th—that is, St. Lucy's

Day—and September 14th—that is, Holy Cross Day. The Sundays after these days are appointed for ordinations.

Of books relating to the Christian Year there is an abundance. Staley's *Liturgical Year* (Mowbray, $1.40) is excellent. The stories of the saints, including the minor saints of the English kalendar, are well told in *Everyman's Book of Saints,* by the Rev. C. P. S. Clarke (Mowbray, $1.40).

CHAPTER XX

CHRISTIAN ART AND SYMBOLISM

THE Church, the Bride of our Lord, "arrayed for her marriage," this "King's daughter, all glorious within" (Ps. xlv. 14), has in every age called out the ardent affection and devotion of her children. The woman who broke the box of precious ointment upon our Lord has always had numerous disciples to pour out their ointment on the "mystical Body of Christ." To these devotees, whose loving and refined natures shower wealth and art upon their beloved, it is no waste. The painter, the sculptor, the musician, artists of every kind, find niches in the walls of the Church in which to work. Solomon's temple was adorned with graceful pillars and plates of gold, brazen oxen and sculptured flowers, cherubim and angelic forms. These works of human art were not for man's pleasure, or objects of worship. They were for God's glory, and to elevate the mind above the things of this world by suggesting holier thoughts.

The stained glass, admitting its "dim, religious light," and revealing some story from the Bible, or Church history, reminds us that we are like patriarch, prophet, or apostle, saint, father, or mar-

tyr, pilgrims on earth. Perchance we see the wall decorated with some memorial in brass, recording the virtues of one now at rest. The sculptor has upon the marble altar displayed his skill in symbolic monograms. The altar plate is possibly enriched by precious stones, displaying also the engraver's art. The ingenuity of woman's nimble fingers is seen in the beautiful embroidery and artistic designs upon vestments or frontals. The Psalmist says, "Her clothing is of wrought gold. She shall be brought unto the King in raiment of needlework" (Ps. xlv. 15). Bezaleel and Aholiab (Ex. xxxvi. 1) find successors in the Christian Church. Now, as then, women "with wise hearts" stitch, while all the people bring with a "willing heart" offerings to the Lord, "gold, silver, brass, blue, purple, scarlet, and fine linens."

Symbolism

Intimately connected with ecclesiastical art is Church symbolism, occurring as it does embroidered upon vestments, wrought into stones, carved on altars, and engraved on sacred vessels. Many of the designs are of extreme antiquity, and are found in the catacombs, where the Christians of the first three centuries were wont to conceal themselves from their heathen persecutors. Many of them were used as masonic emblems are now, the meaning only being known to the initiated. We may thus regard them as another characteristic of

the historic Church, together with her line of Bishops, her liturgy, her sacred seasons, and her vestments. Some are here described:

AΩ

A Ω (Alpha, Omega) are derived from Rev. i. 8; they are the first and last letters of the Greek alphabet, thus expressing two ideas, the eternity of Christ's existence, and also His title, the "Word of God"; for all spoken and written language is encompassed between the first and last letters of the alphabet.

Chi Rho

Chi Rho is equivalent to the first two letters (XP) of the word *Christ* in Greek. It surmounted the labarum or banner of Constantine after his conversion (see page 88). The cross of one of the letters is appropriately Christian. Frequently the two letters appear crossed as a monogram.

The Fish

The Fish is one of the oldest Christian symbols known. It refers to our spiritual birth in Baptism, and of the worldly profession of the first disciples, who were made fishers of men. The letters of the Greek word fish, ΙΧΘΥΣ (ichthus) are the initials in the same language for the words meaning "Jesus Christ, God's Son, Saviour." Tertullian in the second century mentions this acrostic. I H S are the first three letters of Jesus in Greek.

It is incorrect to apply them to the Latin *in hoc signo* (in this sign), or to the initials of the Latin words meaning, "Jesus, the Saviour of men."

A Triangle

A triangle or three leaf clover is emblematic of the Trinity.

A Sheaf of Wheat and Bunch of Grapes

The sheaf of wheat and bunch of grapes represent the Eucharist.

The Dove

The Dove is sacred to the Holy Spirit (St. Matt. iii. 16).

The Pelican

The pelican is a symbol of the Holy Communion. It was an ancient tradition that this bird plucked the flesh from its own breast, to feed its young in the nest (St. John vi. 51).

The Phoenix

The Phoenix is a symbol of the Resurrection. It was fabled to live single, and at the end of a thousand years to die and rise from its own ashes.

The Peacock

The Peacock was very often used in Christian decorations. Examples exist from the first century. It also symbolizes the Resurrection from its

annual moulting and renewing its feathers. Its flesh was thought to be incorruptible, and hence was a symbol of immortality.

The Agnus Dei

The *Agnus Dei* (Lamb of God, St. John i. 29) is conventionally represented as a lamb, bearing over its shoulder a banner of the cross.

The Instruments of the Passion are frequently grouped, the crown of thorns, post with rings, to which are bound the rope, scourge, nails, dice, reed, sponge, and hammer.

The Cross

The Cross is the central figure of all symbolism. St. Paul rejoiced in it (Gal. vi. 14). It is mentioned by the earliest writers, and has been represented in a variety of forms.

T is called the tau cross, because it is the shape of the Greek letter *tau*. It is incomplete, lacking the top, and is regarded as the anticipatory cross, the cross of the Old Testament. The pole upon which the brazen serpent was elevated is usually given this shape.

The Greek cross has all four arms equal.

The Latin cross has the lower limb a little longer than the upper.

X is St. Andrew's cross. Tradition says the apostle was crucified on it.

The cross of the Atonement stands upon three

steps representing the Christian graces, faith, hope, and charity.

The Pastoral Staff

The pastoral staff is a shepherd's crook carried by the Bishop, the chief shepherd of a diocese.

Certain saints and days have their own special symbols, as the star of the Epiphany, and the Dove of Whitsunday. The lily and the rose are appropriate to the Virgin, the keys to St. Peter, the sword of the Spirit to St. Paul, and a money bag to St. Matthew. The various instruments of torture are assigned to different martyrs, as the large knife to St. Bartholomew, the saw to St. Simon, and the axe to St. Thaddeus. There are other symbols, as a carpenter's rule to St. Thomas, because he directed a king, who wished to build a fine palace, how to build one in heaven by giving his treasures to the poor. To St. John belongs a chalice with a serpent coming from it, in allusion to an attempt to poison him at the sacrament, the snake representing the evil departing from the cup. From very early days the four beasts of Ezek. i. 5, and Rev. iv. 7, have been regarded as symbolic of the four gospels.

St. Matthew	Angel or winged man	Incarnation.
St. Luke	Winged ox	Passion.
St. Mark	Winged lion	Resurrection.
St. John	Eagle	Ascension.

St. Matthew dwells mostly on the human side of our Lord; St. Luke on His suffering, like the

patient ox; St. Mark, commencing like the roaring of a lion of St. John the Baptist, and ending with a succinct account of the Resurrection, of which the lion, which was said to lick its young to life, was a type; St. John is symbolized by the eagle, which looks unblinded at the sun, as the apostle pierced to the throne of God and saw its glory.

Colors

Colors have received symbolical use in social as well as ecclesiastical affairs. They are associated with certain seasons. The eye is used as a means of teaching as well as the ear.

White represents joy and purity, and is used in Christmas-tide, Easter-tide, on All Saints' Day, days dedicated to the Virgin, and at Weddings, Ordinations, Confirmations, and the funerals of children.

Red is used on the days commemorating martyrs to indicate that they have shed their blood for Christ; also at Whitsuntide to symbolize the cloven tongues of fire.

Black

Black is appropriate to Good Friday and at funerals.

Purple

Purple is a sign of penitence for sin, and is used in Advent and Lent.

Green

Green is appointed for such seasons of the Church year as have no particular event to commemorate, like the Sundays after Epiphany and Trinity. Green is the color of nature's clothing of the earth, and is thus appropriate for the seasons when the Church moves along in its even tenor.

Music

The "Service of Song" was brought from the temple into the Church. Twice the apostle calls upon the brethren to sing "psalms and hymns and spiritual songs." Justin Martyr (2nd century) speaks of "solemn rites and hymns." It is said by some scholars, that our present chant music is the nearest approach to the Hebrew. Possibly Greek culture produced some modifications. Ignatius, Bishop of Antioch (115 A. D.), regulated the music in the Eastern section of the Church, with the Hebrew tones as the basis. Ambrose (4th century) adopted this in the West. Afterwards Gregory the Great (6th century) improved it. From him we obtain the Gregorian chants, certain tones of which are adapted to certain Church seasons. Metrical hymns and melodies are more modern than the chant. They were first introduced by the Arians to disseminate their heresy, and adopted by the Church to counteract the pernicious influence.

Antiphonal Singing

The true place for the choir is between the nave and the altar. The Levites stood on the steps leading from the outer court of the people to the holy place, in two ranks facing each other. The removal of the choir to a gallery or some other portion of the building came about when the singers ceased to be vested ministers. With the change of place came a change in the music, and the chant gave way to more florid harmonies. With the choir in its true place, divided into two sections facing each other, it is able to retain the ancient mode of antiphonal singing, or in responses (Ezra iii. 10, 11; Neh. xii. 27, 40). The verse Eph. v. 19 should be translated "speaking to each other in psalms," etc., that is, antiphonally.

Musical Instruments

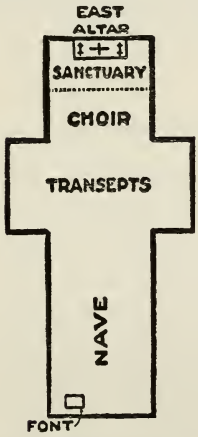
Of old, God was praised not only by the voice, but by instruments, adding to the volume and dignity of worship. The trumpet and shawms, the psaltery and lute, are frequently mentioned, while in heaven the saints use their harps. The organ is now the instrument generally used. The earliest constructed was probably about the 7th century. In the East, instrumental music is not permitted in the churches.

Bells

The custom of calling people together by bells is distinctively a Christian custom. Aaron's garment was ornamented with a little one alternating with a pomegranate. At first small hand-bells were used. In the sixth century, large ones were hung in towers. In Italy, towers as separate buildings were erected for the purpose. In the Middle Ages, bells were dedicated to saints, and specially blessed by a ceremony called Christening. For fuller reading on the Symbolism of the Church, see Ditchfield's *Symbolism of the Church,* a little volume in Mowbray's series of "Arts of the Church," price 60 cents.

CHAPTER XXI

THE CHURCH BUILDING AND ITS ARCHITECTURE



The Form

THE form of Church buildings occasioned little thought among the first Christians. They were too poor to build, and at any moment their property was liable to confiscation. After the conversion of Constantine, he gave the Church the courthouses of justice, called basilicas. Gradually, in the West, Gothic architecture was developed, and found to be most suitable for worship, capable of

the greatest ornamentation, and full of symbolism. In England it assumed characteristics of its own, and has received different names according to the age when it was developed, and the prevailing style, as Norman, Early English, Decorated, and Perpendicular. Many of the Cathedrals and parish churches in that country are sermons in stone, poems frozen and crystallized.

The Interior

The interior of an ordinary Gothic church is divided into three parts. 1. The nave, where the people assemble, so called from the Latin *navis,* a ship, referring to the boat in which our Lord sailed, and to the ark which saved Noah. 2. The chancel or choir, where the vested choristers sit, and in which stand the pulpit and lectern for the Bible. This is frequently separated from the nave by a rood-screen, a series of arches and tracery-work supporting a cross. 3. The sanctuary, in which is the altar, separated from the choir by the Communion rail. The altar is usually raised on one or more steps. The parts of the building are symbolical of what the Church is, of what it sprang from, and of that toward which it is tending; that is (1) the Body of Christ, (2) the Jewish temple, (3) heaven, together with (4) the component parts of the Church.

As the Body of Christ

1. As the Body of Christ, the building is usually cruciform. The font is placed near the door, because it not only admits to the Church, but is a putting on of Christ, the first step in the Christian life. The altar, at which is commemorated His death and passion, is raised on Mount Calvary. Its top is often marked with five crosses, the number of His wounds.

Like the Jewish Temple

2. Like the Jewish temple, the building has three divisions. (*a*) The court of the congregation. (*b*) The Holy Place, where stood the altar of incense, the table of shew bread, and the seven-branched candlestick. (*c*) The Holy of Holies, containing the Ark of the Covenant and the Mercy Seat. So the church is divided into the nave, the chancel choir, with its pulpit and lectern, and the sanctuary, with the altar, the seat of Christ's sacramental Presence.

Heaven is Symbolized

3. The nave corresponds to the place where the hundred and forty-four thousand redeemed by the Lamb sing God's praises; the chancel choir separated by the screen (Rev. iv. 1) (the veil of death) corresponds to the place where the four and

twenty elders worship; and the altar corresponds to the "great white throne."

The Communion of Saints is Typified

4. The nave corresponds to the Church Militant; the chancel choir beyond the veil to the Church Expectant; the sanctuary to the Church Triumphant.

Orientation

English churches are built with the altar in the east. Where this is impossible, the altar end is called the conventional east. This practice enables the congregation to face the east at prayers. Choirs and clergy turn to the east in many places in saying the Creed and the Glorias. Several reasons are assigned for this. In the east the sun rises, and we look to the "Sun of Righteousness to rise with healing in His wings." Tradition says the great Judge will come from the East at His second Advent. Daniel prayed with his face towards Jerusalem (Dan. vi. 10).

The Litany Desk

The Litany desk is placed at the junction of the nave and chancel. This is based upon Joel ii. 17, which verse forms one of the petitions in the service. The desk is sometimes called a fald-stool.

In the series of "Arts of the Church," published by Mowbray at 60 cents each, there are three

excellent little works on Church architecture: *Gothic Architecture in England,* and *Renaissance Architecture in England,* by the Rev. E. H. Day, and *The Architectural History of the Christian Church,* by A. G. Hill.

CHAPTER XXII

PIOUS USAGES

THERE are some customs practised in the Church which probably prevailed from the first. Some are universal, some fell into disuse at the Reformation, so that their existence now amongst us, or rather their revival, has given rise to a certain prejudice. A fear of Romanism has caused this. But the fear is unnecessary, first because all that Rome does is not evil, and second, most of these customs have been retained by many of the Protestants of Europe, showing that Romanism has nothing to do with the question. Most of all, it is both our duty and our privilege to reflect the best spirit of the Catholic Church, whether Romanists or Protestants do the same or not.

An explanation of them is here given without recommending them for use in all churches alike; but their history, and the ground upon which they are based, should be known. Mention has already been made of the Eastward Position (page 378), Vestments (page 193), Fasting (page 262), Symbolism (page 266), and Ecclesiastical Colors (page 271).

Kneeling

Kneeling in prayer is an act of reverence, expressive of our appearing before God as suppliants. We have numerous examples in the Bible (II. Chron. vi. 13; St. Luke xxii. 41; Acts vii. 60, etc.). There are instances of standing during prayer (St. Luke xviii. 11). The Council of Nice ordered that to be the posture on Sundays, and from Easter to Whitsunday. It is still the posture of prayer in the East. It does not seem to have prevailed in the West, and kneeling is regarded as the more devout.

Standing

Standing in praise is the custom with us. Sitting was unknown to the early Christians in time of worship, and was only tolerated during the sermon. Even then the preacher sat, as one having authority; the people stood. The churches of the East are constructed without seats. Standing is reverential, and should be observed in all acts of praise (Neh. ix. 4).

Private Prayer on Entering Church

Private prayer on entering church is an act of good manners. At a social gathering we first greet the host and hostess; in church we first recognize God's presence and ask His blessing on the service, and those taking part in it. Hence, late or early,

the devout worshipper at once kneels in the pew for private prayer. The same reasoning is applicable to the private prayer at the close.

Bowing

Bowing at all times is a sign of respect and humility (Gen. xxiv. 26; Ex. xii. 27; II. Chron. xxix. 30). 1. Some bow to the altar before taking their seat, or when passing. The altar is God's throne on earth. In the English House of Lords, all who pass the empty throne of the king bow towards it. 2. A bow is made when the Name of Jesus is mentioned, especially in the Creed (Phil. ii. 19). 3. The head is inclined at the Glorias and other forms of doxology, expressing our belief in and worship of the Trinity. 4. The head is also inclined at the words "Holy, Holy, Holy," and "Thou didst humble Thyself to be born of a Virgin," in the *Te Deum*. 5. The knee is bowed at the *Incarnatus,* in the Nicene Creed, that is, at the words, "And was made Man," to show our reverence for this mystery. 6. The knee is also bent towards the Sacrament, in adoration of the Son of God, who is "verily and indeed present."

The Sign of the Cross

In the Prayer Book the sign of the Cross is ordered in only one instance, and that is at Baptism. Even here it may be omitted if the request

is made, though the rubric says, "The Church knoweth no worthy cause of scruple concerning the same." St. Paul was not ashamed of the cross (Gal. vi. 14). The writings of the early Christians are full of it. Tertullian (2nd century) says the faithful of his day signed the forehead with a cross, "at every moving from place to place, at every coming in and going out, in dressing, at the baths, at table, on lighting a candle, going to rest, sitting down," etc. St. Cyril (4th century) says, "Let us not therefore be ashamed of the cross of Christ; even though another person conceal it, do thou openly sign it on thy brow." The sign is usually made with the thumb or three middle fingers, from the forehead to the breast, and from the left to the right shoulder. It is used (1) at the beginning of the preliminary private prayer; (2) at the end of the Creed; (3) at the invocation before the sermon, and ascription at the end; (4) at the announcement of the Eucharist Gospel; (5) before receiving the Communion; (6) at the end of the *Gloria in excelsis.*

Mixed Chalice

The custom of mixing a little water with the sacramental wine prevailed in the earliest ages. It was a custom of the Passover. The Jews called the mingled cup "the fruit of the vine" (St. Matt. xxvi. 29). Wine alone was called "the fruit of the tree." The Bible never speaks of bread and

wine, but always of "bread and the cup." The mixed chalice symbolizes the blood and water which flowed from our Lord's side when pierced by the soldier's spear.

Unleavened Bread

One of the disputes between the Eastern and Western Church in the eleventh century was with reference to the kind of bread to use in the Holy Communion. At the time of the Passover, when our Lord instituted this sacrament, He used unleavened bread. This custom the West afterwards adopted. At first, in the early Church, the bread offered at the altar was generally taken from the common stock, and thus crystallized into the invariable custom of the Eastern Church. Howbeit, the bread of both Churches is specially prepared to insure its purity. To both customs appropriate symbols are assigned. The unleavened bread is a type of Him who was without sin. To it applied the verse "Therefore let us keep the feast, not with the old leaven, neither with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth" (I. Cor. v. 8). The leavened bread is said to represent the mingling of Christ and His people. To it is applied the parable of the woman, who took leaven and hid it in the three measures of meal "until the whole was leavened" (St. Matt. xiii. 33). At the Reformation, some objections were made to unleavened wafers as

"Romish," albeit the custom remained, and remains, among the Lutherans. The Prayer Book from that time has left the matter optional. Gradually the use of leavened bread generally prevailed, until within the last sixty years, when unleavened bread has become very widely used. It is thought to be purer, and is more easily and reverently administered. In either kind Christ is received whole and entire.

Flowers

The walls and doors of Solomon's temple were adorned with carved palm trees and open flowers (I. Kings vi. 29, 35), and the molten sea with "flowers of lilies" (I. Kings vii. 26). Flowers are placed on the altar in honor of Him who is the "Rose of Sharon and Lily of the Valley" (Song of Sol. ii. 1). The earliest Christians probably did not use flowers, because they were associated with the worship of idols in heathen temples. As soon as that prejudice was removed, we find them mentioned in Christian worship. The body of the church is decorated with flowers to remind us of Paradise, of which the Church is a type.

Lights

How early lights were used ceremonially in the Church is hard to determine. Reference to them is very early. Some say the "many lights" at Troas (Acts xx. 8) were not merely for illumin-

ating purposes, but to add to the beauty and dignity of worship. The seven-branched candlestick was placed in the Jewish temple by God's command, and something similar to it was seen in heaven (Rev. i. 12, 13). They burn in honor of Him who is the "Light of the World," "a Light to lighten the Gentiles." They also signify joy and glory. Jerome (4th century) says, "Throughout the Churches of the East, when the gospel is read, candles are lighted although the sun be shining, not for the purpose of driving away darkness, but as an outward sign of gladness, . . . that under the type of an artificial illumination, that light may be symbolized of which we read in the Psalms, 'Thy Word, O Lord, is a lantern unto my feet and a light unto my path.'"

Incense

The Russian Church regards it as pure Romanism not to have incense at every service. The Roman Church only uses it at certain services. Many Protestants regard it as pure Romanism to use it at all, although many Protestant churches in Europe use it. Those who use it argue thus: It was commanded by God; it is used in heaven; it was the subject of prophecy that the Christian Church would use it in every place (Mal. i. 11). It is a symbol of prayer (Rev. v. 8; Ps. cxli. 2). It represents the merits of Christ, who presents our prayers to God, and makes them a "sweet

savour." St. Ambrose (4th century), writing about Zacharias, says, "I wish that the angel may stand by us, when we incense the altar, and offer our sacrifice."

These pious customs, together with the two great sacraments, exercise every one of the five senses in the worship of God.

Sense of sight.....Vestments and light.
" " hearing.....Music and audible prayer.
" " touch.....Kneeling and Baptism.
" " taste.....Fasting and Holy Communion.
" " smell.....Incense and fragrance of flowers.

A useful little book on the usages of the Church is *Why and Wherefore,* by the Rev. Harry Wilson, published by The Young Churchman Co., at 25 cents; while *Ritual Reason Why,* by Charles Walker, also published by The Young Churchman Co., paper, 50 cents, cloth, $1.00, treats the subject more fully.

CHAPTER XXIII

THE CATECHISM,

or,

The Things a Christian Ought to Know and Believe

THE Confirmation Office requires that every child coming to years of discretion shall know the Creed, the Lord's Prayer, and the Ten Commandments, and be sufficiently instructed in the Catechism.

The Catechism of the Prayer Book is largely these three expanded, with an explanation of the two great sacraments. The Catechism consists of five parts:

1. The Christian Covenant—Baptism and Confirmation.
2. " " Faith—The Creed.
3. " " Law—The Ten Commandments.
4. " " Prayer—The Lord's Prayer.
5. " " Sacraments—Baptism and Holy Communion.

It is intended that these three, the Creed, the Lord's Prayer, and the Ten Commandments, should be known by rote, and the meaning of their

phrases be understood. The three are verbal expressions of St. Paul's evangelical graces (I. Cor. xiii. 13).

1. Faith.....The Creed..... Divine truth.
2. Hope.....The Lord's Prayer..... Divine aid.
3. Charity...The Ten Commandments...Divine injunction.

THE CREED

Necessity for a Creed

There is a marked connection between a man's belief and his actions. He who believes in no moral restraint is capable of committing any crime. He only fears punishment from men, or their ill will. The more elevated is a man's creed, the better is the incentive to pure action. In formulating a creed, care should be taken not to make it too exclusive, else others will not be able to stand upon the same platform. It should not be speculative, but contain facts. It is easy to say the New Testament or the Bible is a man's creed. But who can quote every part of either? The Bible has received various interpretations, so that from it some draw Unitarianism, others Trinitarianism.

Subjects of the Creed

The Christian Creed should contain the three mysteries of our religion, the Incarnation, Redemption, and the Trinity. The Catechism of the

Prayer Book gives an excellent summary: "First, I learn to believe in God the Father, who hath made me and all the world; Secondly, in God the Son, who hath redeemed me and all mankind; Thirdly, in God the Holy Ghost, who sanctifieth me and all the people of God." A creed to be universal (Catholic) cannot be subject to change. It must be "the faith once delivered to the saints" (Jude 3). It cannot be "developed," as the Romanists have developed theirs. It cannot be determined by each man for himself, as most Protestants say. It was revealed by God, and is preserved by the Church (II. Tim. ii. 2).

Origin of the Creed

There is a tradition that before the twelve apostles separated, to preach in different parts of the world, each gave a clause, and thus composed the so-called Apostles' Creed. This tradition has this much of truth, that it is very probable some form of doctrine was agreed upon, which in its main form has come down to us of the present day. Reference is evidently made to it in the New Testament, "Let us walk by the same rule" (Greek canon, Phil. iii. 16). "Hold fast the form of sound words which thou hast heard of me" (II. Tim. i. 13.) "God be thanked that ye . . . have obeyed from the heart that form of doctrine which was delivered unto you" (Rom. vi. 17). Among early writers we find the substance of the Creed,

and almost its very words given by Irenaeus (A. D. 175), Tertullian (A. D. 195), Origen (A. D. 230), and so we can trace it down to the present. In the third century, catechetical schools were formed, and the instruction given leaves us in no doubt what meaning was intended to be conveyed by each clause.

Recitation of the Creed

In primitive times, the creed was only used in the instruction of catechumens, at Baptism, and at the Ordination of Bishops. The recitation of the Nicene Creed in public was first introduced by Peter Fuller, Bishop of Antioch, A. D. 471, and was adopted by Constantinople, 511. In the West it was first adopted in Spain by the Council of Toledo, 589, and in Rome, 1014. Since that time it has formed part of every liturgy for celebrating the Holy Communion. Scriptural authority for this recitation is found in St. Paul's words, "With the heart man believeth unto righteousness, and with the mouth confession is made unto salvation" (Rom. x. 10). Our Lord said, "Whosoever confesseth Me before men, him will I confess before My Father which is in heaven" (St. Matt. x. 32).

The Athanasian Creed

A dogmatic hymn, called the Creed of Athanasius, is used about once a month in the Church of England, but not in the American Church. Athan-

asius was not its composer. As he was the great champion of orthodoxy against Arianism at the first Council of Nice, it received his name. It expresses in very plain language the doctrine of the Trinity and Incarnation, and is valuable because its phrases will prevent a wrong conception of God, and the person of Christ. This creed is supposed to have been written by Hilary, Bishop of Arles, about 430 A. D. Most of its phraseology is taken from the works of St. Augustine.

The Church Year and the Creed

In another chapter, the Church year has been fully explained. It may be interesting, here, to notice the intimate relations between the Creed and the Church's holy days, showing the pains she takes to teach her children "all the counsel of God."

ARTICLE OF THE CREED.	SCRIPTURE TEXT.	DAY OR SEASONS.
I believe in	Acts viii. 37.	Baptism ("Dost thou believe &c")
God the Father Almighty, Maker of heaven and earth	I. Cor. viii. 6. Rev. iv. 8.	Trinity Sunday. (First Lessons.)
And in Jesus Christ, His only Son our Lord	St. Luke i. 13: ix. 20. St. John iii. 16.	Epiphany.
Who was conceived by the Holy Ghost.	St. Luke i. 35.	Annunciation Day March 25th.
Born of the Virgin Mary,	St. Matt. i. 23-25.	Christmas Day Dec. 25th.
Suffered under Pontius Pilate	St. Mark xv. 15.	Holy Week.
Was Crucified, Dead	St. John xix.	Good Friday.

And buried, He descended into hell.	St. Matt. xxvii. 57-60; Acts ii. 27.	Easter Eve.
The third day He rose again from the dead.	St. Luke xviii. 33; xxiv. 67.	Easter Day.
He ascended into heaven and sitteth on the right hand of God the Father Almighty.	Acts i. 9: vii. 56. Ps. cx. 2.	Ascension Day.
From thence He shall come to judge the quick and the dead.	St. Matt. xxv. 31-33; Acts i. 11. I. Thess. iv. 16, 17.	Advent.
I believe in the Holy Ghost,	St. John xiv. 26. Acts ii. 1-4.	Whitsunday or Pentecost.
The Holy Catholic Church,	Acts ii. 41, 42, 47. Eph. v. 25, 27.	In the Sacraments.
The Communion of Saints,	Heb. xii. 23. Rom. xii. 5.	All Saints, Nov. 1.
The forgiveness of sins,	I. John i. 9.	Lent.
The Resurrection of the body	I. Cor. xv. 20, 21.	Easter.
And the Life Everlasting.	Dan. xii. 2, 3.	Burials.

The Creed may be paraphrased thus (See Blunt's *Annotated Prayer Book*):

I for myself as personally responsible for my faith to God and His Church,

Believe with the affection of my heart, assent of my reason, and submission of my will,

In God, behind all nature and all forces, a spiritual, personal Being,

The Father, in a mysterious manner of the coequal, co-eternal Son; also of all the regenerate, by adoption and grace,

Almighty, so that nothing is beyond His power consistent with goodness, for it flows from His infinite wisdom, and He is, and was,

Maker, that is, original Creator of original matter, Disposer of that matter in fit order, and Or-

dainer of the laws by which regulated; of heaven, which includes all occupied space beyond this world,

And Earth, which includes all organic and inorganic beings and substances within the compass of this world,

And in Jesus, perfect Man in all the qualities of human nature,

Christ, anointed to be the Saviour of the world, the High Priest of a new order of the priesthood, the King of kings, and the true Prophet and expounder of God's will to men,

His only Son, eternally begotten, having such a Sonship as none others who call God Father can possess,

Our Lord, being God the Second Person of the Trinity, as well as Man, Lord of all by His divine nature, Lord of the Church by His work of redemption,

Who was conceived by the Holy Ghost, by a mysterious operation, which brought the Son of God down to earth,

Born of the Virgin Mary, a holy maiden who became miraculously the mother of Him who was God, born of a Virgin, not a wife, that He might be free from the sin of our common origin,

Suffered under Pontius Pilate, the Roman governor of Judea, showing that the sceptre had departed from Judah,

Was crucified, by being nailed to a cross, thus suffering and becoming a curse for us by this cruel, ignominious punishment, voluntarily undergone,

Dead, through the separation of His soul and Body,

And buried, as other men are, His body being put in a tomb;

He descended into hell, that is, while His Body was in the grave, His soul went to the place of departed spirits, where He proclaimed the work He had accomplished to those souls waiting for the Resurrection;

The third day, counting, as the Jews did, parts of days as whole days, on Easter,

He rose again from the dead, reuniting His soul to His Body,

He ascended into Heaven, after forty days not as God only, but also as Man,

And sitteth on the right hand of God the Father Almighty, with His human nature, interceding for us and preparing a place for us,

From thence He shall come, at the last day,

To judge, with a just, yet merciful, judgment,

The quick, those living at His coming,

And the dead, those who have died at any time from the foundation of the world.

I believe, with the same firm conviction,

In the Holy Ghost, the Third Person of the Trinity, the life giver, strengthener and guide of the Church,

The Holy Catholic Church, which Christ purchased with His own blood, being His mystical Body, composed of all the baptized, united with the head, Christ, by sacraments duly administered by priests ordained by Bishops in apostolical succession, from its founders the twelve, holding one faith throughout the world, and in all ages from the beginning,

The Communion of Saints, that is, the union in Christ with all who are one with Him, whether among the living on earth, in Paradise, or enjoying the beatific vision in heaven,

The forgiveness of sins, by the ministration of Christ's Church, in Baptism and absolution, so that I need not despair of God's mercy,

The resurrection of the body, at the last day, when it shall be raised, glorified, and united with the soul,

And the life everlasting, when time shall be no more, and they that have done good will live in never ending happiness, and they that have done evil in never ending misery. To all of which I say,

Amen, I believe these things to be so.

The Lord's Prayer

Our Lord gave this prayer on two different occasions, once to the whole body of His disciples, once to a few assembled with Him. In one case He says it is a model to be copied, "After this manner therefore pray ye" (St. Matt. vi. 9-13). In the other, it is always to be used, "When ye pray, say" (St. Luke xi. 2-4).

Times of Prayer

David says three times a day, "In the evening and morning, and at noonday" (Ps. lv. 18). Daniel seems to have practised this (Dan. vi. 10). Prayer is the breath of the soul, hence the apostle says, "Pray without ceasing" (I. Thess. v. 17).

Objections to Prayer

1. It is said the universe is ruled by law, and prayer cannot alter its perfect order. The human will changes the order of nature; so can God's will. The laws of nature never built a house or wrote a book. The law of gravitation is not violated when a hydraulic ram makes water run uphill. We ask the physician to neutralize the effect of a poison, or a mechanic to protect our house from lightning with a galvanized rod. 2. It is said God's greatness will not condescend to listen to prayer. God is great. The study of astronomy confounds the mind with His infinity. But He who placed the stars in the Milky Way, with its suns thousands of

millions of miles away, and thousands of times larger than our sun, which is a million and a half larger than our earth, also made a drop of water, and myriads of beings inhabiting it. He numbers the hairs of our head, and notices the fall of the sparrow. 3. So many prayers are unanswered. St. James tells why, in many cases. "Ye ask and receive not, because ye ask amiss" (St. James iv. 3). God knows best how to answer our prayers. Thus the prayer of St. Stephen appears unanswered, but as has been said, "If St. Stephen had not prayed, the Church would not have had Paul." The spirit of prayer is, "Not my will but Thine be done." God knows best, because He knows the past, present, and future; He considers not the individual, but the whole human family. Prayers for spiritual blessings are not answered except with the coöperation of man's will; therefore we must not merely repeat words, but we must pray with the spirit as well as understanding (I. Cor. xiv. 15).

The Parts of Prayer are as Follows:

1. Adoration.
2. Thanksgiving. } Which concern God's Glory.
3. Confession.
4. Petition. } Which concern our own wants.
5. Intercession—which concerns the needs of others.

The Lord's Prayer consists of seven petitions, in which we pray for

God's Glory.
1. Reverence.
2. Loyalty.
3. Obedience.

Man's Needs.
4. Food.
5. Forgiveness.
6. Guidance.
7. Deliverance.

Lord's Prayer Paraphrased

Our, not mine alone, for in prayer I am united with others;

Father by creation (Mal. ii. 10), by regeneration in Baptism (St. John iii. 5; and I. John v. 1), by adoption (Rom. viii. 15, 16). We pray to Him because a father provides for his children.

Who art in heaven, not that we mean to limit His presence, for He is everywhere (Ps. cxxxix. 7-13), but to distinguish Him from our earthly father, and to indicate where His throne is (St. Matt. v. 34), and thus we raise our thoughts above the earth.

Hallowed be Thy Name. We want His Name to be sacred in us, and so held by men. God's Name to Israel was Jehovah. When the priests blessed the congregation, they put His Name upon the people (Num. vi. 27). To Christians, God is known as the Trinity, "Father, Son, and Holy Ghost," in which Name we are baptized (St. Matt. xxviii. 19).

Thy kingdom come. May the Church be extended on earth from pole to pole, may the rule of justice and love be hastened, may the kingdom of eternity come, and we have our part in it.

Thy will be done on earth as it is in heaven. May we bend our wills to His, even when it is in our power to oppose His, and may it be our "meat to do His will" (St. John iv. 34), and thus live on earth in fellowship with the angels in heaven.

Give us this day our daily bread; not only food for the body, for "man doth not live by bread alone" (Deut. viii. 3), but supernatural (Greek of St. Matt. v. 11 and St. Luke xi. 3), bread of the Eucharist, bread which came down from heaven, which if a man eat he shall live forever (St. John vi. 50, 58).

Forgive us our trespasses as we forgive those who trespass against us. So soften our hearts after Christ's example, that we forgive all injuries and all enemies, and thus obtain God's forgiveness (St. Matt. vi. 14, 15). Let it be sealed to us in the priest's absolution (St. John xx. 22, 23).

Lead us not into temptation. Suffer us not to be placed in positions dangerous to our souls, and if so placed to test our character, as Abraham was tested (Gen. xxii. 1), suffer us not to be overwhelmed; make us to see the way of escape which is provided (I. Cor. x. 13).

But deliver us from evil. Save us from all harm, bodily and spiritual, now and in the hour of death.

The Ten Commandments

These are recorded twice, in Ex. xx. and Deut. v. They were given on Mount Sinai, and the Jews

said on the fiftieth day (Pentecost) after the Passover. They were written on two tables of stone. The Holy Spirit was sent to Christians on Whitsunday (Pentecost), to write them on the fleshy tablets of the heart (II. Cor. iii. 3). The two tables teach us:

1. Our duty towards God;
2. Our duty towards our neighbor.

The first is the great commandment (St. Matt. xxii. 37-40). Both are fulfilled in the word *love* (I. Thess. i. 5; Rom. xiii. 10). Each of the ten commandments enjoins a duty and forbids certain sins. Each has a spiritual interpretation exemplified in St. Matt. v.

First Commandment

Virtues enjoined

To believe in God (St. John xiv.1).
To learn about God (St. John xvii. 3).
To obey God (Deut. x. 12).

Sins forbidden

Atheism (Ps. xiv. 1).
Polytheism (I. Cor. viii. 5, 6).
Deism (II. Pet. ii. 1).

Second Commandment

Virtues enjoined

To worship God in private (St. Matt. vi. 6).
To worship God in the congregation (Heb. x. 2, 5).
To worship God in spirit and truth (St. John iv. 28).

Sins forbidden

Not to worship any image (Rom. i. 22, 24; Dan. iii.).
Not to prefer anything before God (Deut. iv. 24).

THIRD COMMANDMENT

Virtues enjoined

Reverence for God's Name (Ps. cxi. 9).
Reverence for God's House (Lev. xix. 30).
Reverence for God's Ministry (I. Thess. v. 12, 13).

Sins forbidden

Profanity (St. Matt. v. 34-37).
Blasphemy (Lev. xxiv. 10-16).
Perjury (Lev. xix. 12).

FOURTH COMMANDMENT

The Gospel changed the observance from the seventh day to the first day of the week. Sunday is the day of Christ's resurrection (St. John xx. 1). The following Sunday was observed (St. John xx. 26). Pentecost (Acts ii. 1) fell on a Sunday. Intimations of its observance are found in Acts xx. 7; I. Cor. xvi. 2. It is called by St. John, the Lord's Day (Rev. i. 10).

The Jewish Sabbath marked

1. Finishing the work of creation (Gen. ii. 3; Ex. xx. 10-11).
2. Deliverance from the Egyptian bondage (Deut. v. 13).

The Christian's Lord's Day commemorates

1. Christ's resurrection.
2. Beginning of the new creation.
3. Deliverance from the bondage of sin.
4. The descent of the Holy Ghost.

Virtues enjoined

To work six days (II. Thess. iii. 10).
To rest one day in seven.
To assemble on the Lord's day for worship (Acts xx. 7).

To study God's will as revealed in His Word, or in the history of the Church, by reading suitable books, papers, or sermons.

Sins forbidden

Not to work on the Lord's Day (except works of mercy and necessity (St. Matt. xii. 7, 12).

Not so to engage in secular matters, as reading, conversation, etc., as to render the mind unfit for worship and the study of God's Word (I. Tim. v. 22).

FIFTH COMMANDMENT

Virtues enjoined

To obey, in all things not sinful, our parents (Eph. vi. 1-3).

And civil authorities (Rom. xiii. 1-7; I. Peter ii. 13-17).

Render to all their due, especially our betters in age, station, knowledge, etc. (Rom. xiii. 7).

Sins forbidden

Undutifulness, disaffection, rebellion (II. Tim. iii. 2-4).

Pride, vain glory (Rom. xii. 3,16).

Spiritual Application

To obey the Bride of Christ, our Spiritual Mother, the Church. Her Precepts may be thus stated, following the lines of Bishop Cosin, of Durham (1660-1672):

1. To observe the Festivals and Holy Days appointed.

2. To keep the fasting days with devotion and abstinence.

3. To observe the Ecclesiastical Customs and Ceremonies established, and that without forwardness or contradiction.

4. To repair unto the public service of the Church unless there be a just and unfeigned cause to the contrary.

5. To receive the Holy Communion with frequent devotion, and three times a year at least, of which Easter to be always one. And for better preparation thereunto, as occa-

sion is, to disburden and quiet our conscience of those sins that may grieve us, or scruples that may trouble us, to a learned and discreet priest, and from him to receive advice and the benefit of absolution.

Sixth Commandment

Virtues enjoined

To follow peace with all men (Heb. xii. 14; Rom. xii. 8).
To do good to all men (Gal. vi. 10).
To pray for all men, even our enemies (I. Tim. ii. 1; St. Matt. v. 44).

Sins forbidden

Acts of violence (St. Luke iii. 14).
Hatred and revenge (Rom. xii. 12, 19).
Abusive language (St. Matt. v. 22).

Spiritual Application

Not to commit soul murder by leading others to sin (I. Kings xiv. 16).

Seventh Commandment

Virtues enjoined

Chastity (I. Cor. vi. 15).
Pure heart (St. Matt. v. 28).
Temperance (I. Cor. ix. 25-27).

Sins forbidden

Adultery (St. Matt. v. 27, 28).
Fornication (I. Thess. iv. 2-5).
Intemperance (Rom. xiii. 13).
Spiritual adultery is idolatry, and loving something more than God (Hos. i. and ii.).

Eighth Commandment

Virtues enjoined

Laboring for one's livelihood (I. Thess. iv. 11, 12; Eph. iv. 28).
To pay one's debts (Heb. xiii. 18).
Almsgiving (I. Tim. vi. 17, 19).

Sins forbidden

Extortion (St. Luke iii. 13).
Dishonesty (I. Thess. iv. 6).
Cheating (Lev. xix. 35-36).

Trying to get something for nothing, like betting, gambling, and lotteries.

Running into debt, wastefulness (St. Luke xv. 13).

We spiritually rob God when we fail to contribute to His poor, or to support His Church (Mal. iii. 8).

Ninth Commandment

Virtues enjoined

To speak the truth (Eph. iv. 25).
To speak charitably of all (St. James iv. 11).
To govern the tongue (St. James i. 26).

Sins forbidden

Speaking evil of others (Ex. xxvii. 1).
Slander, Gossip (Lev. xix. 16).
Idle words (St. Matt. xii. 36).

We spiritually break this commandment by teaching heresy (II. Thess. iii. 6); by misrepresenting the Church or the Faith.

Tenth Commandment

Virtues enjoined

Contentment (I. Tim. vi. 8).
To be thankful to God (I. Thess. v. 18).
To say grace at meals (I. Tim. iv. 4-5).
To keep the heart with all diligence (Prov. iv. 23).

Sins forbidden

Coveting (Col. iii. 5).
Envying (Gal. v. 26).
Not to be over anxious (St. Matt. vi. 25).

The duties enjoined by each commandment may be summed up in one word, thus:

Towards God.	Towards our Neighbor.
1. Belief.	5. Humility.
2. Worship.	6. Charity.
3. Reverence.	7. Purity.
4. Obedience.	8. Justice.
	9. Truth.
	10. Contentment.

The Seven Deadly Sins and Their Contrary Virtues.

1. Pride.	Humility.
2. Covetousness.	Liberality.
3. Lust.	Chastity.
4. Envy.	Gentleness.
5. Gluttony.	Temperance.
6. Anger.	Patience.
7. Sloth.	Diligence.

These seven sins are said to have been represented by the seven nations the Israelites drove out of Canaan (Deut. vii. 1). There are nine ways of sharing another's sin (I. Tim. v. 22), namely, by:

1. Counsel; 2. Command; 3. Consent; 4. Provocation; 5. Flattery; 6. Concealment; 7. Partaking; 8. Silence; 9. Defense of evil.

Bishop Hall's *Letters to My Godchildren in Explanation of the Church Catechism* (The Young Churchman Co., paper, 25 cts., cloth, 40 cts.), is excellent for young people, while Sadler's *Church Teacher's Manual* analyzes it and proves it admirably by Scripture references.

CHAPTER XXIV

DEATH AND AFTER

THE study of Eschatology, that is, the science of the last things, is deserving of some notice. In the season of Advent, the Church dwells upon four of them: Death, judgment, hell, and heaven. These open up a vast number of allied subjects. With very small premises, some have dogmatically taught a huge system. The veil has only been drawn aside long enough to give us a glimpse. It is best not to be wise about that which is not written. Revelation has not taught much, but enough to confirm our faith, and raise our hopes of a glorious immortality. We cannot from premises based on experience in this world draw conclusions applicable to the other, where conditions are so different, and where other premises undoubtedly exist of which we are ignorant.

Death

Death is the separation of the soul from the body. The soul lives; the body is buried. Death is the punishment of sin. Adam might have lived

eternally without death. The Tree of Life in the garden made it possible for him to overcome the tendency of all nature to death. Sin deprived him of access to that tree. As children of Adam, we are subject to death (Rom. v. 12). In Christ, the last Adam, we have life.

The Resurrection

The Resurrection is the rising of the body at the last day, when it will be again united to the soul. The resurrected body will be the same in identity as the earthly, yet different in appearance. Ours will be like Christ's (Phil. iii. 21). The earthly was natural, the resurrected will be spiritual (I. Cor. xv. 44). This change (I. Cor. xv. 51) will take place by the power of God (Rom. viii. 11). The Resurrection is necessary, in order that the whole man may live in eternity. The disembodied soul is only a part of man.

The Judgment

The Creed expresses belief in this (II. Cor. v. 10). At death the soul goes before God for its particular judgment, upon which the soul's condition during the period of waiting for the Resurrection depends. Thus Lazarus was in happiness, which foreshadows celestial bliss, and Dives in a torment, which foreshadowed hell. At the Resurrection comes the general judgment.

Condition of the Dead

There are three possible states for the dead. One is that the soul is asleep. But this is contradicted by our Lord, when He says that God is not a God of the dead, but of the living, and also by the narrative of Lazarus, Abraham, and Dives. Another is, that souls receive their final doom at death. If so, where does the general judgment come? The Church teaches us that the soul is in Hades,* the place of the departed spirits (I. Pet. iii. 18, 19) awaiting the resurrection (Heb. xi. 40), is conscious (Rev. vi. 9), and is growing in grace. We pray for them; they pray for us. Our prayers mingle before the throne of God.

Prayers for the Dead

Prayers for the dead are scriptural and ancient, but the corollary, that Roman Purgatory must follow, is not necessary. The Jews had prayers for the dead before our Lord came to earth (II. Maccab. xii. 39-45). These prayers were used in the temple and synagogues, and were not reproved by Him. St. Paul prayed for Onesiphorus after the death of his friend (II. Tim. i. 16, 18). Death does not end the work of the soul (Ps. lxxxiv. 7; Prov. iv. 18; Phil. i. 16; I. Cor. i. 8). It goes on until the "perfect day," and our

* Sometimes translated hell. Hell usually means the place of torment.

prayers now help it along. All the ancient liturgies contain petitions for the faithful departed. In the Catacombs, which were the cemeteries of the Christians of the first three centuries, inscriptions abound with such prayers. A favorite form is, "Grant them, O Lord, light and refreshment." The abuse of the custom, before the Reformation, led to the practice being minimized in the Prayer Book. The principle still exists in the Eucharistic services, where we pray that "with them (Thy servants departed this life in faith and fear) we may be partakers of Thy heavenly kingdom," and "Grant that by the merits and death of Thy Son Jesus Christ, and through faith in His blood, we and all Thy whole Church (militant and expectant) may obtain remission of our sins, and all other benefits of His Passion." It is sometimes asked what are the benefits of prayers for the dead. We cannot know all, but some are evident. Their happiness can be increased. A place nearer God's throne may be granted them (St. Matt. xx. 21). We pray God to hasten the time when the number of the elected may be completed, so that their period of waiting may be shortened. It seems heartless not to remember our loved ones before God at the altar. The Communion of Saints, and the mutual intercessions of all parts of the Church, Militant and Expectant, require it. In the tenth century, the day after All Saints' (Nov. 2nd) gradually became the special day in the Western

Church when the entire body of the faithful was remembered at the altar. At the Reformation in England the custom fell into disuse, though not entirely dropped out of the calendar. Of late years it has been revived in some of the parishes. It marks the distinction between those who have lived saintly lives (commemorated Nov. 1st) and those who died in the faith, but full of imperfections and human frailty. The latter day is termed All Souls'.

Purgatory

Article XXII. of the Prayer Book condemns the "Romish doctrine of Purgatory." This doctrine is that the soul passes ages in a material fire until it can emerge fitted for heaven. The idea is based upon I. Cor. iii. 5. It was hinted at as a possibility in the sixth century, and gradually took form, until for a time it was universally accepted in the West. It gave rise to the sale of indulgences, which excited Luther to start the Reformation in Germany. It is contradicted by Rev. xiv. 13. The dead in Christ are not in pain; they are blessed. A growth in grace goes on in the soul after death (Phil. i. 6) that is not painful; it is a blessing. The soul, from contact with a sinful world, is not fitted at once to enter heaven. It is purged of the defilement. The process is not painful; it is joyful. The soul is blessed. The place where this work goes on might be called purgatory,

since the Prayer Book speaks of it as a place of purging; but the word has been so abused, and to the popular mind conveys such an unscriptural idea, that it is generally believed by Anglicans to be best to omit it, and say "Hades," or the place of departed spirits. Hades must not be confounded with the hell of torment.

Invocation of Saints

The saints awaiting the Resurrection are conscious of how their brethren are faring in the world, and pray for them (Rev. vi. 9-11). Even Dives in torment was concerned for his brethren (St. Luke xvi. 27, 28). The saints then pray for us, and their prayers are more efficacious than those of our brethren on earth. But there is not a word in Scripture supporting the idea of prayers to the saints. Take the Blessed Virgin as an example, for to her more prayers are offered to-day than to any other saint. Our Lord never prayed to His mother, nor taught His disciples to do so. The apostles never prayed to her, nor taught their converts to do so. There is no instance of a prayer to her recorded in the New Testament. We may ask God to hear the prayers of the saints, and hope that they are praying for us; but we dare not pray to them. In those ancient Catacombs, referred to above, we find inscriptions like this: "Mayest thou live in peace and pray for us." The regular formal act of praying to them savors somewhat of idolatry.

The practice grew gradually in the Church. At the first we find apostrophes in orations. In the Litany, about the 8th century, appears a list of saintly names, for invocation. This would seem to imply ubiquity, a divine attribute. The Reformation purged the Prayer Book of the practice. Many Churchmen, however, in company with Christians of very early ages, hold that in private devotions it is helpful to ask God for the prayers of the saints.

Hell

Hell is the place of eternal punishment, prepared for the devil and his angels (St. Matt. xxv. 41), to which the wicked will be consigned (Rev. xx. 14, 15). It is erroneous to suppose that as God is so merciful none will be condemned to its torments. God is also just. Men who persistently hate God (St. John xv. 24) will not and cannot enjoy God's presence. They condemn themselves; God's wrath finds expression in the impenitent holding himself aloof from, or being deprived of, the presence of God. That means a fierce, fiery drought, which burns the soul, as the absence of rain burns vegetation. It has been disputed whether hell is a place. It is not worth disputing. Hell is at least the condition of the wilfully impenitent. The strong language used in Revelation, describing it as a place of fire and brimstone, no

doubt is figurative. The intention is to impress us with its reality and awfulness.

Heaven

Heaven is the opposite of hell, where angels and saints live in God's presence in unending happiness. There they see the King in His beauty (Isa. xxxiii. 17). The description in the book of Revelation is figurative, but it is intended to show that "eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him" (I. Cor. ii. 9). It is sometimes asked, Will we know each other in heaven? There seem to be indications that we will. Dives knew Lazarus. There was recognition at the Transfiguration. This does not necessarily involve missing those we loved while on earth, whose conduct dooms them to evil reward. Knowledge of such loss would cause pain, and "there is no sorrow there" (Rev. xxi. 4).

The Millennium

The twentieth chapter of Revelation suggests some topics which have been fruitful sources of discussion. They principally gather around the Millennium. Without answering all the questions which arise, the following will help to clear away some difficulties. The Bible says the second coming of Christ is known to none, not to the angels, nor even to the Son (St. Mark xiii. 32). For any

one to predict it is presumption. All who have attempted it have failed. There are certain signs to attend it. We may point them out. We may say His coming may be near, and that is all we dare assume. The reign of Christ for one thousand years is to precede that coming. What is it? The term one thousand years is often used in the Bible for a long period of time. The Church is the kingdom where He reigns with His saints. That is being extended, and thus more and more is Satan being bound. Those who in this kingdom die to sin, and rise unto righteousness, have experienced the first Resurrection, and will be blessed in the second, that is, at the general Resurrection at the last day. It is better possibly to leave all such questions alone, and to do our duty in faith and love.

For further reading on the Future Life read Gwynne's *Some Purposes of Paradise* (The Young Churchman Co., 75 cts.).

CHAPTER XXV

SOME THEOLOGICAL TERMS AND CONTROVERSIES

THE disputes in the Church during the earlier centuries generally ranged around the person of our Lord, as to His divinity and early manhood. This settled finally (see page 89*ff.*), other subjects of disputes arose and harassed the Church.

Pelagianism

About A. D. 450, Pelagius, or Morgan, a native Christian of Wales, and a monk, came to Rome denying that human nature is inclined to evil, or that man needs the assistance of divine grace in performing good works. He denied original sin. He said that man can by his own free will choose what is good, as well as what is evil; that by his own efforts he can obtain everlasting salvation; that God's predestination of man's future state is founded on God's foreknowledge of man's life and acts. Councils condemned all these propositions. The Church leaders against them were Jerome and Augustine. The position taken by the latter was

expanded, stiffened and developed in the 16th century by Calvin.

Calvinism

Calvinism is a very complex system, and has been adopted by certain reformed bodies in Europe, by the Presbyterians of Scotland, and those in America holding to the Westminster confession (1643). Predestination and irresistible grace are its keynotes. It dragged into controversy such terms as election, divine grace, free will, and the like. It teaches that God from all eternity predestined a certain fixed number of individuals, irrespective of anything in them, to final salvation. All others are either predestined to damnation, or left out of God's decree. It holds to particular redemption, that Christ died for a chosen few, and the final perseverance of the saints.

Arminianism

At the opening of the 17th century, a Hollander named Arminius revolted from the Calvinism in which he had been trained. His doctrine, or substitute for the old system, was condemned by the Synod of Dort (1618-1619). As a distinct body, the Arminians have diminished to a handful. But their tenets are held by the Methodists and many Baptists. They prevail in the Church of Rome, and largely in the Anglican Communion. The remonstrance presented in 1610 to the states of Holland, against Calvinism, contained these propo-

sitions: 1. God indeed made an eternal decree, but only on conditional terms. 2. Christ died for all men, but none except believers were saved. 3. No man is of himself able to experience a saving faith, but must be born again. 4. Without the grace of God, men can neither think, will, nor do anything good, yet this grace is not irresistible. 5. Believers by the aid of the Holy Spirit can victoriously resist sin, and there is a possibility of falling from grace.

Predestination

Predestination cannot well be considered apart from election. God "worketh all things after the counsel of His own will." He does nothing in time opposed to His purpose "in Himself" in eternity, which is to "gather together in one all things in Christ" (Eph. i. 9-11). Predestination does not mean that some souls are foreordained to eternal life, and others to eternal death. God "will have all men to be saved and come unto the knowledge of the truth" (I. Tim. ii. 4), and is "not willing that any should perish, but that all should come to repentance" (II. Peter iii. 9). Therefore if any one is lost, it is his own fault. Predestination to some extent corresponds to Providence in the spiritual kingdom of nature. An egg is predestined to hatch a chicken. If it fails, it misses its predestined end. So the soul is predestined to a life of grace and obedience here, which leads to

a life of glory hereafter. If the laws which regulate hatching are observed, the chicken appears. If the soul obeys God, it will come to eternal life. God calls and elects, we must make "our calling and election sure" (II. Peter i. 10). God predestinates us to be "conformed to the image of His Son" (Rom. viii. 29), but not against our will. Hence it is said we are "elect according to the foreknowledge of God the Father, through sanctification of the Spirit unto obedience, and sprinkling of the blood of Jesus Christ" (I. Peter i. 2).

The Free Will

The free will of a Christian cannot well be considered independently of God's grace. It is the gift to man by which he is able to choose good or evil. It raises him above all creatures, making him a moral agent. By the fall of Adam, the faculties of the soul became deranged, conscience confused and silenced, reason obscured, the affections perverted, and the will weakened. To correct these, God bestows His grace. He enlightens the mind, cleanses the heart, and strengthens the will. "By grace ye are saved through faith, and that not of yourselves; it is the gift of God" (Eph. ii. 8). We can resist this grace, hence we must coöperate with it. "Work out your own salvation with fear and trembling, for it is God which worketh in you, both to will and to do of His good pleasure" (Phil. ii. 12, 13).

Regeneration and Conversion

Regeneration and conversion are two terms often confounded. In Scripture they are kept distinct. Regeneration is "being born of water and of the Spirit" (St. John iii. 5). It is the act of God in Baptism, by which the soul passes into the supernatural order of divine grace. It is the seed planted in the soul, intended to grow and bear fruit. St. Paul says, "According to His (God's) mercy, He saved us by the washing of regeneration, and renewing of the Holy Spirit" (Tit. iii. 5). Conversion is the conscious turning of the will to God. It may be sudden, as in the case of the jailor at Philippi (Acts xvi. 30). It must be repeated often. Every time the soul sins, it needs turning to God. Regeneration confers grace; conversion manifests the power and working of that grace. Regeneration is passive and is wholly of God; conversion is active, our use of what God gives us. Regeneration places us in a position to be saved, savable; conversion is our acceptance of salvation, being saved. Regeneration is given by an outward sign; conversion is the inward reality, the sign exemplified in our lives.

Justification and Sanctification

Justification is the act of God whereby He cleanses the soul, and endows it with righteousness by uniting it to Christ. It is the work of God (Rom. viii. 33). The death of Christ is the mer-

itorious cause; the act of the Holy Spirit the efficacious cause; and the sacraments the instruments of justification; faith, the means by which the soul submits to God's act. Sanctification is the consecration of redeemed man, with all his faculties, soul and body, to the service of God. "Whom He justified, them He also glorified" (Rom. viii. 30). It also is an act of faith (Acts xxvi. 18; xv. 9). We are not sinless, for "if we say we have no sin, we deceive ourselves" (St. John i. 9), but, when sanctified, we commit no wilful sin. We sin, not deliberately, but from the infirmity of the flesh.

Faith and Works

Faith and works are like two oars to a boat. We need both in order to come to the haven where we would be. To have only faith is antinomianism, and the Gospel would not affect men's lives (Rom. iii. 8; vi. 1). To have only works, is to try to save ourselves (Eph. ii. 9). Faith produces works. Works exemplify faith. St. Paul in his epistles speaks of a faith which, taking possession of the soul, transforms it. St. James, in his epistle, objects to a mere verbal faith, dead unto good works.

Perseverance of the Saints

The Calvinists teach that whom God predestinates will finally be saved. But men fall from grace, and are restored to grace. Some continue, some give up the fight. Perseverance is a twofold

work. God perfects the good work begun in us (Phil. i. 6), and man continues in the state of salvation into which Baptism introduces him. The saying, "once in grace, always in grace," is not necessarily true, for grace may be received in vain, and even resisted (II. Cor. vi. 1). It is dangerous, then, to trust to a feeling of assurance. Satan tempts us that way. The apostle warns us, "Let him that thinketh he standeth take heed lest he fall" (I. Cor. x. 12). The humble "work out their own salvation with fear and trembling" (Phil. ii. 12), "perfecting holiness in the fear of God" (II. Cor. vii. 1). A few may, after years of struggling and service, say with St. Paul, "I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness which the Lord, the righteous Judge, shall give me at that day" (II. Tim. iv. 7, 18). A few may receive a more special gift of perseverance. "They shall never perish, neither shall any man pluck them out of My hand" (St. John x. 28). To all others it is true, "He that endureth to the end shall be saved" (St. Matt. x. 22).

CHAPTER XXVI

THE DIVISIONS OF CHRISTENDOM

THE multiplicity of forms of divided Christendom is the greatest weapon of infidelity, at home and among the heathen. The prayer of Christ for unity, the exhortation to it by His apostles, are disregarded. Envy, pique, ambition, self-will, or ignorance, have been the instruments in the hand of Satan to work mischief. Men like Diotrephes (III. John 9) have desired preëminence, or like Hymenaeus and Alexander, made shipwreck of faith (I. Tim. i. 19, 20). They have set up their opinions against the wisdom of many, and thus new sects have risen. In the earlier ages of the Church these had a beginning, a period of flourishing, and then a gradual dying out. This will probably be true of the divisions existing today. Quakerism is an example. Romanism in Europe is on the decline, many of its adherents are filled with a desire to return to true Catholicity. The various parts of Protestantism, like a house divided against itself, are showing signs of tottering, and beginning to seek strength in union.

Schism

Schism is separation from the Church. Heresy is teaching false doctrine. Both are sinful, hence

we pray in the Litany, "From all false doctrine, heresy, and schism, good Lord, deliver us." We are not concerned with the question as to how responsible God will hold those in schism. Many of them think that they are doing Him service. We should avoid the sin, because we know what it is, how it displeases God, and in the Church we can honor Him the most. At first, when dissensions occurred, the parties remained in the Church, as the Grecians did who murmured at the neglect to their widows, and those who in Corinth said, "I am of Paul, and I of Apollos." The wheat and the tares in minor matters of belief and unbelief were allowed to grow together. The first heretic was undoubtedly Simon Magus. Tradition exhibits his after career, just as it was in Samaria, giving out that "himself was some great one." A heretic is one who denies the faith, a schismatic is one who is separated from the Church. But, once removed from the grace and restraining influence of the Church, schismatics soon begin to deny more or less of the faith.

The Earliest Heresies

All of these erred concerning the attributes of our Lord. One is mentioned in the Revelation as the Nicolaitanes (Rev. ii. 15), of whom little is known. The Corinthians represented Christ as having been born naturally, having had an earthly father, and received a divine addition at His Baptism, and lost it at His crucifixion. This was a

plain denial of the Incarnation. To contradict it, St. John wrote his Gospel and Epistle. The Docetae (*docein,* to seem) said our Lord's human body was only a phantom (I. John iv. 3). The most troublesome of all these sects were the Gnostics (*gnostikos,* good at knowing). They tried to mix human speculation, Eastern superstitions, and divine revelation (Col. ii. 8; I. Tim. i. 14; vi. 20). They looked upon our Lord as a created agent of the Father. Manicheism was a development in the third century from the Gnostics. It took its name from a slave, Manes, an educated man, who claimed to be the "Comforter." He sent forth a new set of twelve apostles and seventy disciples. Mahometanism is a bastard form of a Christian sect. It believes Christ was a prophet. Its founder learnt some Bible truths from a heretical monk. These Mahomet mixed with Arabian superstition, and gave to the world the Koran in imitation of the inspired Scriptures. Arianism has been mentioned (page 95). Before the time of Arius, another heresy confounded the Persons of the Trinity, saying that the Father, Son, and Holy Ghost were only different modes of action. Hence they were called Patripassians (the Father suffered) because they said the Father and Son were the same Persons. It flourished for awhile under Paul of Samosata, Bishop of Antioch, who was connected with the famous Zenobia, queen of the east (3rd century). It at length dwindled away, when

she was led captive to Rome by the Emperor Aurelian.

The Roman Catholics

The Romanists of England separated from the English Catholic Church in 1570, after living from the earliest Christian centuries in unity with the National Church. In this country they form a foreign Church, kept up almost entirely by foreign immigration, and their clergy are nearly all of foreign extraction. They base their rights to invade any country, not in communion with the Bishop of Rome, on the ground of papal supremacy. This has been examined in the chapter on the history of the Church (page 101). The ultimate issue of that supremacy is papal infallibility when speaking *ex cathedra*. Was St. Peter infallible—the only apostle who denied our Lord—whom St. Paul withstood to the face because he was wrong (Gal. ii. 11)? Liberius subscribed to an Arian creed. Zosimus countenanced Pelagianism. Vigilius vacillated concerning certain phases of the Incarnation. Honorius was anathematized by an œcumenical council. Popes have contradicted and anathematized other Popes. They have committed every immorality, perpetrated every crime, and taught nearly every heresy. We must ignore history to accept such a dogma, or believe that God has made the indefectibility of the Church depend upon one man, and that one man often vicious, impious, and disgraceful.

Protestantism

Protestantism, in aiming after the spirit of Christ, though in a large measure neglecting the forms in which He is pleased to convey it, is healthier in morality and spirituality. Its zeal is not always with discretion, but its purpose is indisputably uplifting. The question of the ministry, Presbyterianism and Congregationalism, has been considered (page 182). For the errors of the Baptists, both as to the mode and subjects, see pages 206-209, and for the position of the Methodists, pages 129, 188. All of these have abandoned historical continuity with the apostolic body of the first century, and have lost the fuller idea of worship, together with the value and constant use of the sacraments.

The Quakers and Salvation Army

The Quakers and Salvation Army dispense with sacraments, and of course are unscriptural, for the first Christians were baptized, and continued steadfastly in breaking bread. The Salvation Army has a military organization as dissimilar from the apostolic Church as it could possibly be made.

That these divisions of Christ's Body may be healed, all should pray for unity. The Prayer Book recommends this collect:

"O God, the Father of our Lord Jesus Christ, our only Saviour, the Prince of Peace; Give us

grace seriously to lay to heart the great dangers we are in by our unhappy divisions. Take away all hatred and prejudice and whatsoever else may hinder us from godly union and concord; that as there is but one Body and one Spirit, and one hope of our calling, one Lord, one Faith, one Baptism, one God and Father of us all, so we may be all of one heart and of one soul, united in one holy bond of truth and peace, of faith and charity, and may with one mind and mouth glorify Thee; through Jesus Christ our Lord. *Amen.*"

A Table of Some of the Religious Societies

NAME OF SOCIETY.	WHEN FORMED.	BY WHOM FOUNDED.
The Holy Catholic Church (extending throughout the world, to which the Church of England and the Episcopal Church belong).	33	Jesus Christ.
English Romanists (arrogating to themselves the name Catholic, separated from the Church of England).	1570	Pius V.
Presbyterians.	16th century.	Calvin in Geneva. Jno. Knox in Scotland.
Reformed.	1523	Ulrich Zwingel in Germany.
Lutherans.	1529	Martin Luther.
Baptists.	1633	Mr. Spilsbury in England.
	1639	Roger Williams in America.
Congregationalist.	1568	Robert Browne (who afterward confessed his error and returned to the Church).
Friends or Quakers.	1648	Geo. Fox.
Moravians.	1727	Count Zuyendorf.
New Jerusalem.	1783	Emanuel Swedenborg.
Methodist.	1766	John Wesley.
Mormons.	1830	Joseph Smith.
Salvation Army.	1880	Booth.

These various societies are split up into a dozen or more sects, none of them having proper regard for the unity of the Body of Christ. Thus there are some fifteen or twenty Presbyterians, Methodists, Congregational, and Baptist bodies.

The American Church now seeks to prepare for a conference of all the Christian world on the Faith and Order of the Church, so that the separated bodies may understand the position of each and the attempt be made to harmonize them, where possible.

On the Roman controversy read Brinckman's *Notes on the Papal Claims,* or Littledale's *Plain Reasons Against Joining the Church of Rome,* small, strong, and unanswerable. Little's *Reasons for Being a Churchman* is excellent on the general subject.

CHAPTER XXVII

SOME MODERN SUBSTITUTES FOR CHRISTIANITY

THE nineteenth century was prolific with substitutes for Christianity. Some of them have been, and are, flourishing, but all of them are unlike the Apostolic Church. Many of them pretend to have revelations of their own. How Christians with Bibles in their hands can be deceived cannot be understood. St. Paul says, "There must be heresies among you, that they which are approved may be made manifest among you" (I. Cor. xi. 19). Only some of these *'isms* need be examined.

Spiritualism

Spiritualism, with its seances and rappings and slate writings, has been exposed as a fraud by scientific investigators, and by the confessions of its founders, the Fox sisters. It is a clap-trap to inveigle money from the deluded, and is based upon a fact denied by none, that there is a spiritual world. It is forbidden in Lev. xix. 31. But even if there be (as some believe) any real intercourse with spirits in this cult, it is an intercourse that is full of danger and is forbidden to Chris-

tians. The true communion of saints is to be found in the Church, in prayer for them and in the Holy Communion.

Christian Science

Christian Science was propounded by a Mrs. Eddy some forty-five years ago. Her system is set forth in her book, which mingles science, metaphysics, and the Bible in a strange jumble. She tells us matter is unreal. Everything is mind. Our bodies are dreams. We have no sicknesses, only think we have, and are cured by believing ourselves well. Sin is all a mistake. There is no such thing. It is cured in the same way as disease. Is it worth while to dispose of such propositions by reason or the Bible? The opposite of this fallacy is

Agnosticism

Agnosticism is treated elsewhere (pages 3-4). It makes everything depend on matter and our senses, and knows nothing of the Spirit. Its creed has been summed up by one who puts this prayer in the mouth of an adherent: "O God, if there is a God, have mercy on my soul, if I have a soul." But more often the agnostic neither has a creed nor a prayer.

Theosophy

Theosophy was invented by a Madame Blavatsky, a rather erratic character. When sixteen years old she married a man of seventy, and in a

few months suddenly left him. The next nine years of her life are shrouded in mystery. Then she became a spiritualist. Afterward she adopted some of the ideas of India and the East. Claiming control over the occult forces of nature, she launched forth as a prophetess. She taught the reincarnation of man, the migration of souls. As an illustration of its absurdity, a courtship begun many thousand years ago ended in marriage in the nineteenth century. A refined gentlewoman may reappear on earth as a burly ruffian, and a pugilist as a weak, timid woman. These reincarnations go on indefinitely, until they end in what the Eastern mind calls Nirvana. We would call it annihilation.

Read the Rev. A. H. Barrington's *Anti-Christian Cults,* and the Rev. Dr. Jewell's *The Claims of Christian Science.*

CHAPTER XXVIII

THE CHURCH FATHERS AND WRITERS

FREQUENT reference has been made to the early writers in the Church, and a few quotations have been given from them. Their testimony is very important, living so close to the days of the apostles, acquainted with the teachings and practices of the Church before it was corrupted. Through them we learn what Scriptures the Church regarded as canonical, and hence are reliable witnesses to other questions. They may be divided into three classes—Sub-Apostolic, Ante-Nicene, and Post-Nicene.

The Sub-Apostolic Fathers

The Sub-Apostolic Fathers are five; three of them are mentioned in Scripture. The first is *St. Barnabas,* who is said to have written one Epistle, largely allegorical, but usually regarded as spurious. *St. Clement* (Phil. iv. 3) was Bishop of Rome within sixty years of our Lord's Ascension, and during the lifetime of St. John. He wrote two epistles to the Church in Corinth. The first is preserved, and only a fragment of the second. The

first was so much esteemed that it was publicly read in the churches, together with the apostolic Epistles. *Hermas* is mentioned in Romans xvi. 14. This book is called the "Pastor." It is a beautiful allegory, and has been called the primitive Christian's *Pilgrim's Progress*. *St. Ignatius* (A. D. 115) is said to have been the little child our Lord took in His arms and set before His disciples (St. Matt. xviii. 2), so he is called Theophorus, one carried by God. He was made Bishop of Antioch, and wrote several epistles, all of which strongly set forth the threefold character of the ministry, and the duty of obeying the Bishop. He was cast to the wild beasts in the amphitheatre at Rome. *St. Polycarp,* like St. Ignatius, was a disciple of St. John, and was most probably the angel of the Church of Smyrna, addressed in the Book of Revelations. He was burnt at the stake.

The Ante-Nicene Fathers

Justin Martyr (A. D. 160) was converted to Christianity when about thirty years old. He was learned in all the heathen philosophies, and became a defender of his new adopted religion. Several books were written by him, called Apologies, addressed to the Roman emperors, hoping they might be induced to end the persecutions of the Church. In his books we have accounts of the creed and liturgy, which he says were handed down from the fathers before him. He was martyred A. D. 164.

St. Irenaeus was a disciple of St. Polycarp, who was a disciple of St. John the Divine. He says he heard Polycarp give "an account of his familiar intercourse with the Apostle St. John, and the survivors of those who had seen the Lord, and his rehearsals of their sayings, and their accounts of the miracles and discourses of our Lord." He wrote a book on the heresies of his day, and quotes the works written before his time. As these were lost, his quotations make his book very valuable. He was Bishop of Lyons, France, and was called "the light of the Western Church." A martyr's crown was won about A. D. 202.

St. Clement of Alexandria flourished about A. D. 216. He was the most learned philosopher of the early Church and was head of the catechetical school established in Egypt. Among his many works was one exhorting the heathen to abandon idolatry. Another was a treatise on Christian ethics. He was also one of the early hymn writers, one of his hymns being preserved to the present day (Hymnal, No. 446, "Shepherd of tender youth").

Tertullian (A. D. 200) was the first of the Latin fathers whose writings have come down to us. He wrote many works in defense and explanation of Christianity. These are very valuable. His later writings must be received with caution, as he became a Montanist. This man Montanus, among other heretical notions which he held, gave

out that he was the Paraclete (Comforter) promised by our Lord.

Origen (A. D. 230) was a pupil at the Alexandrian catechetical school under Clement, already mentioned. He was afterwards the head of that school. He was a great commentator and student of Holy Scripture in various languages. We owe much to him for fixing the text of the versions then extant. He suffered for Christ by persecution, but died a natural death.

St. Cyprian (A. D. 250) was a lawyer, and had attained success in his profession before he became Bishop of Carthage, his native city. In time of persecution he was first exiled, then beheaded. When converted, he literally obeyed the injunction to sell all that he had and give to the poor. His writings are valuable for two reasons; one because he dwelt so strongly on the necessity of maintaining the unity of the Church and the equality of all Bishops. Another reason is, that his controversy with the Bishop of Rome shows how little the early Church knew of papal supremacy and infallibility.

Post-Nicene Writers

Eusebius was the father of Church history. He became Bishop of Cæsarea before the great Council met at Nice, and was a member of it. In his history, he preserves many valuable traditions, both of our Lord's life and of the apostles. As he also quotes largely from other authors, whose works

are lost, he has done a double service for after generations. Among his other works, his *Life of Constantine* is the most important. Other Church historians after Eusebius continued his narrative, as Socrates and Sozomen, both of whom were laymen. After their day, the Church was so flourishing that authors multiplied.

St. Athanasius (A. D. 296-373) was the great defender of the faith at the Council of Nice, although he was only a deacon. In the next year he was chosen Bishop and Patriarch of Alexandria. The Arian heretics continually persecuted him, and forced him to spend twenty years in exile. His works are chiefly on the Trinity, and witness his diligence, learning, and firm adherence to the creed.

St. Chrysostom (A. D. 400), which means the "golden mouth," from his eloquence, was John, Bishop of Constantinople. He preached against the luxury and immorality of his see city, which called forth a persecution against him by the aristocratic classes. He died in exile. His commentaries on Holy Scripture fill thirteen volumes, and his collected sermons many more. A prayer taken from his liturgy is placed in the Prayer Book, at the close of Morning and Evening Prayer and the Litany.

St. Augustine (A. D. 410), Bishop of Hippo in Africa, was the greatest writer of all the fathers. He has had more influence on the Anglican Communion, and, in fact, on the Western Church, than

any other. From him the Calvinists claim to obtain their system of predestination, or rather the germ which the Genevan teacher developed. His writings are very voluminous, consisting of treatises against heresies, sermons, commentaries and in defense of Christianity. His *Confessions,* which record his early life, conversion and Christian experience, has been a devotional book in all ages, and used by all denominations.

It would be impossible to mention all the fathers without becoming voluminous. Sufficient has been said to show how they were drawn from the educated class, were deep students of the Bible, and devoted servants of the Church. We must pass over such names as St. Cyril of Jerusalem and his catechetical lectures, St. Basil the great and the Gregories, St. Ambrose, Bishop of Milan, St. Jerome the ascetic, quoted in Article VI. in the Prayer Book, and St. Leo the Great of Rome. In old England there were the Venerable Bede (A. D. 751), and St. Anselm of Canterbury (A. D. 1100). The Eastern Church looks upon St. John Damascene (A. D. 756) as the last of the fathers, while in the West the list is extended down to St. Bernard of the 12th century. But as these are so far removed from the days of the apostles, and the Church had become largely secularized, their works are not so valuable as witnesses to the purity and truth of the first ages.

The English Fathers

Mention has been made of Bede and Anselm. Since the Reformation, the English Church has abounded in eminent controversialists, commentators, historians, and theologians; some of her renowned writings and writers are Pearson on the Creed, the Judicious Hooker, Butler's Analogy, Horne's Introduction to the Scriptures, Paley's Evidences, Taylor's Holy Living and Dying, Liddon on the Divinity of Christ, Keble's Christian Year, Rawlinson, Neale, Blunt, and Pusey. In America, the Episcopal Church has by no means been behind, having produced men of learning and action in all departments of life; in literature, arts, science, and government, as well as theology. George Washington, James Fenimore Cooper, Washington Irving, and Bishop White, illustrate this.

There are a number of small volumes sold cheaply, called *The Fathers for English Readers.*

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